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THE
Calcutta University Magazine

A Monthly Newspaper and Review.

EDITED BY

The Secretaries to the Calcutta University Institute.

VOL. IV.

JANUARY to DECEMBER, 1897.

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THE

Calcutta University Magazine.

A Monthly Newspaper and Review.

VOL. IV, No. 1.

JANUARY, 1897.

Price Three Annas.

NOTES AND NEWS.

There are three candidates for two fellowships to be filled up in January 1897. They are the Hon'ble Gurusad Sen, Babu Adhar Chunder Mukerji and Babu Syamasundar Mukerjee nominated respectively by Dr. Rash Behary Ghose, Kalicharn Banerjee and Sir Romesh Chunder Mitra.

The Hon. Mr. E. J. Trevelyan has been appointed Vice-Chancellor in succession to Sir A. Croft, whose term of office expired at the end of the year.

Dr. C. A. Martin has been elected a representative of the Faculty of Arts for the remainder of the current University year in place of Mr. J. H. Gilliland, resigned.

We question whether the recent ruling of the Syndicate requiring head-masters of schools to verify the statements of candidates for the Entrance Examination regarding their age at the time of the examination, will have much practical effect, or whether it was really called for. If his wish to tell lies regarding their age, it seems to us that the only effect of such verification as is possible to the head-master of a school will be to compel offenders to lie with greater consistency and plausibility. If no law is made no crime is erected. Why ask for a statement of age at all? It is of course convenient to have some authoritative statement to refer to in a country where the means of employment often lie through examination.

tions, which are restricted by a limit of age; and there is also a certain pleasure involved in collecting and tabulating interesting and reliable statistics. But when we have found that the statistics we collect are interesting perhaps but certainly not reliable, and the statement we receive any thing but authoritative, it does not seem very useful or very dignified to continue to put questions which are proved merely to constitute inducements to lie.

We are sometimes inclined to think that in this University we are rather apt to err on the side of excessive legislation. Our tendency is rather to go on tinkering and patching up evils by detailed legislation, when bolder and wider measures would prove more efficacious and more permanently effective. Does it seem unreasonable to measure, in this way, the recent notification of the Syndicate regarding schools which consistently show bad results at the Entrance Examinations? For one thing it might be just as well to leave such schools to the masters which must inevitably overtake them, and leave their punishment to be worked out by natural agencies which are always certain and always remorseless. But beyond this there is the consideration that the best way of getting rid of such schools is to put the Entrance Examination on a plane which should make it difficult for such schools to exist as affiliated schools at all. At present the standard is not only low but very precarious, and the conduct of the examination includes a large element of chance. It is such factors which encourage tenth-rate schools and nurture them into being. If an evil is found to exist and its removal is considered worth attempting, it is futile to seek the weed when it might be uprooted, though the latter process requires more labour and greater care in the actual operation.

It is not often that one has the good fortune to discover a manuscript copy of a lost classical work, yet such has been the good fortune of Pandit Haraprasad Sastri, who, at the last meeting of the Asiatic Society of Bengal, reported the discovery of the Vidhi-viveka, an unique manuscript at Puri. It is of course well known that Vachaspathi Misra wrote a commentary entitled Nyavakarika on a certain work named Vidhi-viveka, and a manuscript of this commentary is to be found in the Sanskrit College Library at Benares. Two pages of this commentary are missing. Pandit Haraprasad was, therefore, requested to get a copy of them from the only other manuscript known belonging to a Mahant at Puri. This manuscript is noticed by the late Raja R. Mitter in the eighth volume of his Notices of Sanskrit Manuscripts. Under the instructions of Pandit Haraprasad, Pandit Bomed Bibari Kayasthiria went to Puri. He was successful in laying his hand on the identical manuscript mentioned by Dr. Mitter with the same beginning and end as given in his eighth volume. But on careful examination, the first forty-six leaves of the manuscript proved to be not the commentary, but the text of the Vidhi-viveka. The text is by Mandana Misra, the great Mimamsaka teacher who was converted to be a Vedantist by Sankaracharya, whose name as a Sannyasi was changed into Surevaracharya, and who wrote a large number of works on Vedanta. He wrote the Vidhi-viveka while he was a householder, and fully believed in the efficacy of Vedic rituals. The manuscript of the Vidhi-viveka is in an excellent Devanagari hand and appears to be at least two hundred years old.

M. BURATINI has discovered a new rare metal which he has named "Luchum" for its incandescent properties. It is expected that it will rival the Welsbach substances used in the mantles of incandescent gaslights. Its atomic weight is 104.

MESSRS. SANYAL & Co. has published a new work of Babu Nolin Ch. Sen called "Pravsa." It completes his biography on Srikrishna's deeds, the other two being his well-known works, the Raivatak and Kurukshetra.

UNIVERSITY AND EDUCATIONAL INTELLIGENCE.

MR. ALEXANDER PEDLER, B.A., having resigned his office as Registrar of the Calcutta University, Mr. J. H. Gilliland, B.A., has been appointed to act as Officiating Registrar until 1st May 1897.

The Syndicate, in accepting Mr. Pedler's resignation, unanimously resolved to record the following minute:—

"That the Registrar's resignation be accepted, and that the Syndicate desire to place on record their cordial appreciation of the valuable services he has rendered to the Syndicate and the University during his tenure of office."

The following dates have been fixed for holding the ensuing Coming Examinations in Medicine and Engineering.

M.B. Examinations—Monday, the 22nd March 1897, and following days.

L.M.S. Examinations—Monday, the 11th April 1897, and following days.

P.E. Examinations—Monday, the 19th April 1897, and following days.

L.E. and D.E. Examinations—Monday, the 12th July 1897, and following days.

The following changes in the Regulations of the Calcutta University have been adopted by the Senate and approved by the Governor-General in Council:—

(i) After para. 15 of the Regulations for the M.B. Examination (p. 54, Calendar, 1896), the following new paragraph has been added:—

"16. A candidate who fails at the Second M.B. Examination, shall be admitted to the next half-yearly re-examination of the unsuccessful Second L.M.S. Candidates, and shall be re-examined in those subjects only in which he has been rejected at the Second M.B. Examination, provided that he has not failed in more than two of the four subjects—Medicine, Surgery, Midwifery and Pathology, or in two of these subjects and in Medical Jurisprudence and Hygiene."

(ii) The numbering of the subsequent paragraphs has been changed accordingly.

The above changes will come into effect at the ensuing M.B. Examinations.

HIS EXCELLENCY the Chancellor of the Calcutta University has decided to allow two of the vacancies in the Election of Fellows. Senate to be filled by election this year. Candidates for the vacancies must be either Masters, or holders of a higher degree in some Faculty, or Bachelors of Arts who graduated before the year 1897. The electors must have the same qualifications as those required for the candidates for election.

The election will take place at the Senate House on the 1st of January 1897. On and after the 15th December 1896, voting papers containing the names of the candidates nominated with an application, be supplied by the Registrar.

It has been ordered by the Syndicate that henceforth head-masters of recognised schools shall be required to verify the statements of age made by candidates in their application for admission to the Entrance Examination by comparing such statements with the ages of the candidates recorded at the time of their admission to the schools.

The Syndicate have also moved the Government of Bengal requesting that the Bengal Education Department may be asked to issue an order directing that a statement of age shall be entered on each transfer certificate, and that head-masters shall be required to record and verify those statements on the admission of all students into a school.

Isrooz has been appointed provisionally a centre for holding the B.A. Examination of the Calcutta University.

The Syndicate have recommended to the Governor-General in Council the affiliation of the Jesuit College, Jadipur, to the Calcutta University in Arts up to the B.A. Standard.

The following rules for regulating the withdrawal of recognition from schools that year after year the unsatisfactory results at the Entrance Examination have been passed by the Syndicate:—

1. In each year, immediately after the results of the Entrance Examination have been published, the Registrar shall prepare

ist of the schools which, on the average of the three preceding examinations (including this last aided), have failed to pass 20 per cent. of the candidates sent up for examination.

2. Such schools shall be warned before the end of July, that if they continue in future years to show unsatisfactory results, the names of such schools will be struck off the list of recognised schools.

3. In the year following such warning if it is found, after the results of the Entrance Examination have been declared, that any of the warned schools has again passed less than 20 per cent. of the candidates sent up, the privilege of sending up candidates for the Entrance Examination shall be liable to be withdrawn from it. In this case notice of withdrawal of the privilege shall be issued by the Registrar not later than the 15th July in each year.

4. If on the results of the fourth year as considered the percentage of passes in any such warned school exceeds 20 per cent., no action shall be taken.

5. Any case not provided for in these rules shall be specially considered and decided on by the Syndicate.

The Syndicate have cancelled their orders withdrawing from the Government High School, Akyah; the Patiya High School, Chittagong; and the Victoria Jubilee School, Mongher; the privilege of sending up candidates for the Entrance Examination.

The orders of the Syndicate withdrawing the privilege of sending up candidates for the Entrance Examination from the Sansarum High School and the Society's School, Muzaffarpur, have been kept in abeyance for one year.

The following schools have been recognised as High Schools qualified to send up candidates for the Entrance Examination—

- Kanda H. E. School, District Port.
- Dhankanal H. E. School
- R. P. Pat's Free High School, Hughli.
- Shahabadi High School, Nagera.
- Boys' High School, Point Pedro, Ceylon.

It has been decided by the Syndicate that lectures delivered on public holidays or on days gazetted as holidays shall not be counted in calculating the percentage of attendance of candidates for the University Examination.

The Syndicate have ordered that in the case of students who have previously appeared at the P.A. or the B.A. Examination, a certificate of having attended, in one of the Government Colleges for the training of teachers, a regular course of instruction for second grade teachership certificates for a period of six months in the session preceding the examination at which they intend to appear, will be accepted instead of six months' attendance at lectures in an affiliated institution.

2. **AGRAM NARAYAN JOSH,** a blind student, has been permitted to appear at the ensuing B.A. Examination, and has been allowed to avail himself of the services of amanuensis for writing down his answers.

The total number of matriculations at Cambridge last term was 886 against 871 of last year. Forty are non-collegiates, and there are ten Indians.

The number of foreigners studying in German Universities during the last summer session was 2,122, of whom 1,666 were Europeans.

On 19th October last, at the Imperial Institute, Mr. S. Satishchandra (of Madras), a Junior Optima of Cambridge, read a paper entitled "What has English Education done for India?" Sir Joshua Fitch was in the chair.

A new and popular edition has been issued of Lockhart's Life of Sir Walter Scott, the second biography in the English Language, at 3s. 6d. (A. & C. Black.)

Messrs. Smith, Elder & Co. have brought out a condensed translation of the Memoirs of Baron Thiers, who was a Lieutenant-General in the Army of Napoleon I.

MR. VILLIERS has done into English M. Edmond Hatz's "History of a Citizen of Paris during 'The Terror'" in two volumes. The work in its original form was crowned by the French Academy. It has the absorbing interest of a romance with the value of a real history, every statement in it being supported by some authority or document.

MR. A. D. VANDAM, author of "An Englishman in Paris" has brought out another history of France under Napoleon III. It is named "Under Currents of the Second Empire."

DR. BUBLER, the famous orientalist, has undertaken to bring out, with the assistance of nearly 30 scholars in various countries, an Encyclopædia intended to present a complete survey of the vast field of Indian languages, religion, history, and art,—each dealt with in a connected form. He has already published the section on Indian paleography in 8 chapters, followed by a full bibliography. The period covered is from 550 B. C. to 1300 A. D.

A **LIFE** of Gordon has been published in two volumes by Mr. H. C. Boulger, the historian of China. The author gives a very exhaustive account and censures Lord Wolseley for failing to save Gordon.

MR. DAVENIA, Superintendent of Records India Office, has published the first volume (1802—1813) of his transcripts from the Letters forwarded by the E. I. Company from its servants in the East. The work when completed will be of immense historical importance to us.

SIR WILLIAM HUNTER has just brought out his Life of Brian Hodgson, the eminent Indian antiquarian and philologist.

SHERIDAN'S two comedies have been added to Macmillan's Cranford Series, with an introduction by Mr. Augustine Birrell and 50 Illustrations.

A **FOUNDED** of the Early Books of John Stuart Mill collected from various sources, has been added to B. Mill. Bohn's Standard Library.

MRS. FLORA AWELE STEEN a novel on the Indian Mutiny has been published under the name of "On the Face of the Waters." In this book she has almost rivalled the art of Kipling.

The Clarendon Press has published a translation of I-Tsang's Record of the Buddhist Religion as professed in India and the Malay Archipelago (A. D. 671—695). This work is an important contribution to the history of Indian Literature, giving as it does an account of India about half a century after the travels of Hsuen Tsang.

Messrs. WILEY AND SONS have published a third and enlarged edition of their Digest of Herbert Spencer's Works, at 15s.

Messrs. SMITH, ELDER & CO. have issued in two volumes (priced at 7s. 6d. each) the complete works of Robert Browning, excluding, however, a number of fugitive pieces which remain still uncollected. The editor, Mr. Augustine Birrell, has added short notes, merely explaining a few unusual words. It is not an annotated edition for students, but a handy and cheap collection of all of Browning's regularly published works.

Mr. R. H. RADEN-POWELL, a former Judge of Lahore, has written a book on "The Indian Village Community."

One late Commander-in-Chief, Lord Roberts, has recently published his memoirs under the title of "Forty-one Years in India," 2 vols., with maps and plans of Lucknow, Delhi, Candpur, Kandahar, &c.

A new Edition of Chaucer ornamented with pictures is edited by F. S. Ellis and published by the Kelmscott Press. The book, thus printed and illustrated, is the finest monument to Chaucer's memory which the gratitude of his lovers has yet raised.

Messrs. CHAPMAN AND HALL are publishing this month "The Doctrine of Carlyle," a work which will contain a clear and concise exposition of the Philosophy of Thomas Carlyle, founded upon excerpts from his writings.

Our readers will be interested to learn that the Convocation at St. S. M. Tagore, Oxford has conferred the degree of Doctor of Music on Sir S. M. Tagore. It was conferred in his absence as a rare privilege.

Under the will of the late Mr. E. J. Barton, of the Bengal Civil Service, a sum of Rs. 5,077 (equivalent to £300) has been set aside, to found a scholarship, tenable for two years, to be awarded to the best student of the Jessore school, who passes the Entrance Examination, but fails to secure a Government scholarship.

The Syndicate of the Bombay University has appointed Mr. Ramesh Chandra Datta, Fellow of the Bombay University (who was Antiquarian Assistant on the *Bombay Gazetteer* to Dr. J. M. Campbell, M.A., D.Litt., C.F.E., and also Honorary Assistant to the late Pandit Bhagwant Lal Indrajit himself) to the post of Lecturer in Ancient Indian Research, Epigraphy, Antiquity and Archaeology, of the Pandit Bhagwant Lal Indrajit Medal Endowment, with an honorarium of Rs. 1,000, to deliver six lectures on these subjects during the forthcoming cold season.

At the late exhibition of the Indian Industrial Association, Calcutta. Deaf and Dumb School, three silver medals have been awarded to three students of the Calcutta Deaf and Dumb School.

The Director of Public Instruction has directed a book entitled "Bambanilla Niraya," by Pandit Lal Mohan Vidyasinha, Head Funda of the Hathi Training School, to be placed in the libraries of colleges and school libraries as containing the result of laborious researches into the caste-system of the people of Bengal. The book has been also recommended by the Central Text-Book Committee.

Bank Sam. HIRSHMAN CHATTERJI has prepared and published New wall maps of Asia and Europe, in English, of which the price is Rs. 4 a copy. The maps profess to contain all the latest territorial changes. They have been recommended by the Director of Public Instruction, Bengal, for the use of schools.

With a view to checking the practice of pupil-teaching which prevails in so many private schools, Mr. A. E. Bant, Principal, Patna College, has submitted a proposal to the Director of Public Instruction to the following effect:—

That, no student who appears at the Entrance Examinations of 1897, 1898, 1899, 1900, shall be considered eligible for Government scholarships, unless he has studied for two years, two years and six months, three years and four years, respectively, in that school from which he appears at the Entrance Examinations. The term of four years shall thereafter be enacted pending further orders, and no transfers contrary to this rule are to be granted, unless the Circle Inspector is satisfied that they are supported by valid reasons.

PROFESSOR MAX MULLER is publishing a new work in two volumes called "Contribution to the Science of Mythology." The work is now in the Press.

The Chinese language has been added as an optional subject for the Indian Civil Service for candidates selected for employment in Burma.

THERE is a proposal to erect an International Observatory on the summit of Mount San Miguel, near San Diego. It is to be the largest observatory in the world.

The largest classical institution in the world is the University of Berlin, which contains nearly 8,500 students.

At a congregational meeting which was held in Cambridge on the 18th of October, Mr. S. Nathi-sundaram, Professor of Logic and Moral Philosophy, Presidency College, Madras, was admitted to the degree of LL.M.

Among the State monuments in memory of the late Maharaja of Mysore, is an Industrial School at Mysore with an endowment of scholarships for poor students.

We learn from the *Educational Review*, Madras, that Kamalammal, the daughter of the late V. Ramalingam, C.S.I., has, in accordance with her father's will offered to the University of Madras an endowment of Rs. 10,000 for the purpose of instituting a scholarship called the V. Ramalingam, M.A. Scholarship. It is to be awarded to a student professing the Hindu religion who, after taking the B.A. degree, desires to prosecute his studies for the M.A. Examination in Sanskrit or Science. The Senate accepted this endowment at its last meeting.

Lord Westlock, having heard that the Mohammedan community of Madras had collected Rs. 5,000 with a view to founding a scholarship in his Lordship's name, has written to thank the community for their kindness in associating his name with the movement in which he was deeply interested while Governor. He contributes £15 towards the Scholarship. The Madras Government has also given a grant of Rs. 5,000. It is proposed to utilise the scholarship in connection with either the Medical or Agricultural College.

opened in New Zealand.

A class for the teaching of Sanskrit has been opened at Auckland, New Zealand.

Messrs. W. & R. Chambers are issuing, in serial form, an English Dictionary, containing in addition to a copious vocabulary, explanations of slang words, Scotchisms, obsolete words and idiomatic phrases. The Dictionary is to be completed in twenty parts, each consisting of forty-eight pages, the size of Chambers' Encyclopædia.

The Lieutenant-Governor is pleased to appoint Babu Preetan Chandra Ghose, B.A., Registrar of Assurances, Calcutta, and Babu Nagindranath Bose, Editor of *Bisakahsa*, to be members of the Central Text-Book Committee, Calcutta.

The next meeting of the Corporation of the Punjab University will take place on the 4th January. The degree of LL.D. will then be conferred upon Sir Dennis Fitzpatrick, the retiring Chancellor of the University.

THE INDIAN CIVIL SERVICE EXAMINATION.

I.—SINCE 1892.

For Indians the year 1891 is a year of good omen in the history of the Civil Service Examination. In this year a Bengali candidate, Mr. Atul Chandra Chatterjee, B.A. (Calcutta) and Calcutta) won the list of successful candidates at the open competition for admission into the Civil Service of India held in August last; and three other Indians, Messrs. A. K. Kama, Ganapada and Satendra C. Malik, have also distinguished themselves among the selected candidates for the year. This then seems to be a fit occasion for reviewing the history of the examination since 1892 and offering a few notes on its nature and conditions.

The year 1892 was the year when the New Regulations raising the number of candidates for the Indian Civil Service Examination from 19 to 27 first came into force. In that year only 32 appointments were offered, the number being considered very small in comparison with the number of vacancies for succeeding years, the reason that in the previous year when the old system of recruiting candidates came to an end, an unusual number of appointments had been offered and filled up by examination, candidates failing at the examination being declared ineligible for competing at the Indian Civil Service Examination under the New Regulations. Yet notwithstanding the small number of appointments, competed for in 1892 the results of the examination were sufficiently encouraging for Indian candidates. Mr. Jnanendra Nath Gupta, an M.A. (in Philosophy) of the Calcutta University, and Mr. Kiran Chandra De, a distinguished graduate of the same University, who had stood first in the Entrance and the F.A. Examinations, and 2nd at the B.A. Examination of 1890 got high places, Mr. Gupta standing 17th, and Mr. De 19th, in order of merit. Mr. De was expected to have done far better than he did; but he had the misfortune

to take up Mathematics and Science in which the questions for the year were unusually stiff, stiffer even in some respects than the very difficult tests of the Cambridge Mathematical Tripos. As it was, the result was not very unsatisfactory seeing that he had beaten in their own ground (in Mathematics) three Wranglers, only one getting ahead of him by only forty marks in a total of 1800. All the Wranglers, however, were placed very low on the list, and barely succeeded in getting through. In the same year (1892), Mr. John Joseph Patel, who took his B.A. degree from St. Xavier's College, Calcutta, and headed the list in 1890, passed the Indian Civil Service Examination standing 26th. Another Eurasian gentleman, Mr. Francis Xavier D'Souza, also got a high place, 14th on the list.

The year 1893 was a very bad one for Indian candidates. Among some seven, only one candidate succeeded in passing, Mr. Barzoo J. Datal, a Parsi, standing 17th on the list. This was his second attempt. The most noticeable feature of the year was that an Indian candidate, Mr. Chitra Ranjan Das, Bar-at-law, narrowly missed getting through. He stood 57th on the list, while the number of candidates selected was 56. In the same examination, Mr. H. N. De, an M.A. (in Mathematics) of the Calcutta University, appeared for the second time, but was not successful. The results of 1894, however, so far as Indian candidates were concerned, were fairly satisfactory. Mr. Abhin Banerji, B.A., son of Mr. Sasipada Banerji of Baranagar, Mr. Jyotana Ghosal, son of Mr. J. Ghosal of Kasimbagan, North Calcutta, and Mr. Teckchand, from the Punjab, were all successful at the competition examination of 1894. One common feature in their success was that it was their second attempt when they passed. Mr. Banerji, Mr. Ghosal, and Mr. Teckchand taking very high places on the list of the previous year (1893), standing 77th, 78th, and 82nd, respectively. Mr. Ghosal, however, succeeded in coming up so high as the 24th in 1894 and the other gentlemen also got high places.

In 1895 only one Indian (among about ten), Shree Asgar Ali, was successful at the Indian Civil Service Examination of 1895, and even then it was his second attempt. He was a Government scholar from the Punjab, who has been residing at Cambridge and will return to India to join the (N.W.P.) service in December 1896. In connection with this Mahomedan gentleman, it would be interesting to know that he has got a very high place (sixth) on the list of persons declared by the Civil Service Commissioners to have shown a competent knowledge of the subjects of the Final Examination of candidates selected in 1895. The importance of the Final Examination arises from the fact that when a candidate has once been selected at the open competition, his seniority in the service is determined by the combined results of the open competition and Final Examinations. Mr. K. C. De who, as already said, stood 19th on the list of his year, stood first at the Final Examination and is the most senior of the men who joined with him the service. The results of 1896, a brief reference to which has been made in the first paragraph, have been exhaustively dealt with in a previous issue of

the Magazine,* and readers of this article are accordingly invited to look to it for reference.

One feature in the history of the past five years we desire to insist. It is a very common error among Indian candidates who have not had opportunities of studying the Indian Civil Service questions, in Mathematics and Science under the New Regulations, to think that Indian candidates for admission into the Indian Civil Service have fair chances of success with Mathematics and Science as their principal subjects. The printed figures, however, published by the Civil Service Commissioners, show that hardly anybody takes up Natural Science.†

The only candidate, among a very few Indian or English candidates offering science subjects, that has been able to do at all well in the science papers at the open competition since the coming into force of the New Regulations in August 1892, is Mr. K. C. De, and even he made no more than 537 out of a total of 1,800 marks in the three scientific subjects which he offered. The reason is that they require an unusual amount of laboratory work, or if the subjects taken up be Botany or Geology, necessitate periodical excursions into selected parts of the country; and that the standard exacted is so high that nearly everybody is tempted to give them up for the more paying literary and historical subjects. Higher Physics and Higher Chemistry are regarded as absolutely hopeless. A proper preparation for the searching examination in these subjects involves an advanced mathematical training in the most abstruse branches of Higher Mathematical Physics and Chemistry which very few persons in this country may be presumed to have undergone. Mr. K. C. De, who had a reputation for high mathematical talents in this country, gave up Higher Physics and Higher Chemistry in despair, and not a single successful candidate of his year offered those subjects. Two candidates of 1892 took up these subjects, but they were 'ploughed.'

The same printed figures, issued under the authority of the Civil Service Commissioners, show that Mathematics, though not absolutely avoided, are hardly the subjects which the great majority of successful candidates take up. The mathematical subjects are generally offered by mathematical graduates from Cambridge, who are not usually very proficient in literary or historical subjects as the recorded results testify. Consequently they do not always get very high places, as the results of 1892, 1894 and 1896 make abundantly clear. The Senior Wrangler of 1894 came out somewhere near the 40th in 1895. In 1896 Messrs. Smith, Ward, Poundney, Marriot, Bailey and Cama who scored high marks in the two mathematical

subjects combined varying from over 700 to over 800, got very low places below the 70th in the general list. There are only a few apparent exceptions, namely, Messrs. Charles, A. Silberrad, Frederic Thomas Dixon, and Neil MacMichael, who got very high places in the examination of 1898, and Mr. Cama in 1896.* The Examination statistics show that mathematical candidates are usually weak in other subjects and fare badly. But in the case of the gentlemen aforesaid, it appears that they were equally strong in mathematical and non-mathematical subjects. In particular Mr. A. H. Parker (1896), not only scored high marks in Mathematics (727 out of 800), but also in the Natural Science subjects gaining 713 out of a total of 1,200. Mr. H. N. De, who was 'ploughed' in his second attempt in 1898, scored 730 (out of 1,800) which was a high figure for Mathematics. Mr. K. C. De, who stood 9th in 1892, got only 850, standing second in Mathematics. But Mr. H. N. De, who was deficient in other subjects, failed to pass, and was placed so low as 71st on the list. The point is further most clearly brought out in the case of Mr. S. C. Mallik (1896) who got 623 out of 1,800 in the two mathematical subjects, i.e., less than over a hundred marks than Mr. H. N. De's marks, but was selected as he had scored fair marks in six other non-mathematical subjects. Again Mr. Estcourt (1893) who gained 66 per cent. marks in the two mathematical subjects combined, an unprecedentedly high percentage for any year, scored a total of about 1,500 marks in 1893, and would not have got through if the competition in 1893 had been as keen as that of 1896, in which year the aggregate minimum score came up so high as 1,648.

The conclusion to which our review of the past quinquennium of the Civil Service Examinations points is obvious. The New Regulations are not unfavourable to Indian candidates, if they will only avoid the mistake of making Mathematics and Science their principal subjects. The Mathematical and the Science papers, especially those of 1892, have been as stiff as the Cambridge or Dublin papers, and, in some parts, even stiffer; and the instructions issued to the Examiners are to keep the standard in each subject up to the level of the highest course of studies pursued at the Universities. Dr. Ashutosh Mukhopadhyay, M.A., F.R.S.E., to whom the mathematical papers of 1892 were shown, pronounced them far stiffer than our Prebendary Roychand Studentship papers, and stiffer, even in parts, than the Cambridge Mathematical Tripos papers. Under the Old Regulations which obtained till August 1891, Mathematics was comparatively an easy subject with the Indian candidate, and the Indian public have not yet been fully able to appreciate the changes made under authority in the standard exacted in mathematics,—a circumstance which accounts for the preference which the less initiated among Indian candidates have for mathematics.

S. C. M.

* November Number of 1896.

† This included the following subjects:—1, Elementary Physics and Chemistry (600 marks); 2, Higher Chemistry (600); 3, Higher Physics (600); 4, Geology (800); 5, Botany (600); 6, Zoology (600); and Animal Physiology (600). The Regulations declaring that no candidate shall have the option of taking up more than three of the abovespecified subjects, and secondly, that the subject Elementary Physics and Chemistry may not be taken up by those who offer either Higher Chemistry or Higher Physics.

1 This includes (a) Mathematics, Pure and Applied (800 marks), and (b) Advanced Mathematical subjects.

* See Mr. Cama's marks in Mathematics in which he stood first and in other subjects in which also he did very well, see the November number of this Magazine, p. 144.

ANTIQUITY OF CALCUTTA AND ITS NAME

(By Mahanath Chaudhuri.)

CALCUTTA, viewed from the Obchertony monument, now presents the prospect of a vast sea of buildings on three sides, and of the river Hughli, with its thick forest of shipping, on the fourth. How it has grown from a few scattered huts amidst jungles and swamps into bazaris, from hamlets into villages, from villages into the present city of palaces, there is no proper history to tell. Besides a tradition or two current among the natives from generation to generation and a few stray facts left on record by Captain Hamilton, Huiwell, Orme, Mrs. Kindersley, Boiss, Peto, Mrs. Fay, Mackintosh, Grandpre, Lord Valentia, Dr. Martin, and Mr. Marshman, there exist an article "Calcutta in the Olden Times—its Localities," by Mr. Long, in one of the early numbers of the *Calcutta Review*; certain extracts from the Selections of the Record Commission, by Mr. Ramey; a sketch of the "Rise and Growth of Calcutta" by Mr. Beverley, in his Census Report for 1870; an account of the Calcutta Collectorate by Mr. Steadale; the compilation by Mr. Wheeler; and the notice by Dr. Hunter in his *Imperial Gazetteer*. The following paper, in which the various scattered facts are put together in a string, is no better than a simple attempt to lay as it were the first stone upon which one may choose to build a future structure. It pretends to no more.

The first ground to break is to settle the question of the Antiquity of Calcutta. Taking a most exaggerated view of the matter, the Shastras trace that antiquity to mythical days when our metropolis was *not terra firma*. To quote the Revd. K. M. Bannerjee, "the lower provinces of Bengal were, in a great measure, comprehended in the unfathomed recesses of the sea." Babu Ramesh Chandra Sen, in the preface to his Dictionary, says that "a considerable portion of Bengal, from the borders of Rajmahal, including the 24 Pargannas, Midnapur, and Jessore, has been recovered from the sea. In proof of this, there exist such places as Suk-sagara, Chag-daha, Nava-dwipa, Hanskhali, Nal-danga, and others, of which the suffixes Sagar, Sam, Dwipa, Island, Daha, abyss, Khali, creek, Danga, upland, clearly point to the sea, and are applied to lands acquired from it." From fossils obtained near Raniganj and Barakar, Everett thinks these "neighbouring outcrops were once, like Europe, islands of primitive rocks, rising in the middle of a large ocean; the debris formed beds of humus out of which vegetables grew and formed the present soil." Thus, geology confirms the opinion that, in remote antiquity the site of Calcutta was an aqueous portion of our Bay.

The next point to determine is the time when Calcutta formed alluvium and firm earth. Passing over the voyage of Mahindra, the son of Asoka, from Pataliputra to Ceylon in the third century before Christ, over Ptolemy's notice of Ganges Regia or, Satganga, a century later, and over Fa Hien's account of Tamsuk or Tamruk in the early part of the fifth century after Christ, let us start upon our enquiry with Samudra Gupta's inscription on Asoka's column at Allahabad, and with Hwen Thsang's travels in the seventh century,

in both of which the Deltaic Provinces of Bengal are alluded to under the name of Samatata, the same with Marthmann's Bagri division of Bahala Souda's kingdom, and Cunningham's Bagli. Then we come to Safatman, the Arab traveller, who, visiting India in the 8th century, describes Bengal "in that flourishing condition in which it is represented by Schahrazade in her story of the enchanted horse." Ibn Battuta, the African traveller, arriving in Bengal in the middle of the fourteenth century, speaks of two places, "Satikawan (Satgaon), which is large and situated on the sea," and "Satikawan (Sonargaon), where he found a junk which was proceeding to Sumatra and Java." The next Nicolo di Conti, a Venetian traveller about 1420, "found the banks of the Ganges covered with towns, amidst beautiful gardens and orchards, and passed four famous cities before he reached Masaxia (not yet identified), a powerful city filled with gold, silver and precious stones." He sailed down the Ganges, and passing by "Cernove" (Suvamagram or Sonargaon), visited Racha, or Aracan, making his way to that city through the Delta, where he found "many good cities."

Just a century after Conti, flourished Chaitanya. He travelled to various parts of India from 1505 to 1525. The places visited by him along the bank of the Hughli, are Santipur, Telved, where the Ganges "flowed through a hundred mouths," Kumarhatta, Khardaha, Penhati and Varahanagara or Harmanagar. The Chaitanya Charitaaurita notices no place further down.

Next follows the testimony of the author of the Kavi Kankana, who is said to have lived about 350 years ago. In his account of the voyage of Sriyanta to Ceylon down the Saravasti river, through which the main stream of the Ganges flowed in his day, he notices Chitrapur or Chitpur, which is lower down than Baranagar. The mention in it of Calcutta is said to be an interpolation in later manuscripts not found in the *bona fide* original of Mukundaram.

In 1540, De Barros visited Bengal. He has left an account of his travels with a map of Bengal as it was in his day. On that map the Saravasti and Jarancia are traced as large rivers, and the region of the Sandarvans, bounded by "two mighty rivers" on the west and east, is marked with the sites of "five cities" within a few miles of the sea—one of them being "Noldij," or modern Naldi, on the Navaganga. Faria deSouza describes the intervening country between "Satigam and Chatigam" as populous and flourishing. About the year 1570, Cesareo Fredirici came to Bengal, and described Satgaon as the place "where the merchants gather themselves together for their trade." He speaks also of another place called Buttor, "a good tide's rowing before you come to Satgaw," which had "an infinite number of ships and bazars." To our thinking, this Buttor of Fredirici is the present obscure village of Bathor or Batra, on the west of Howrah.

By the year 1594 we come to Abul Fazil, who calls the Delta by the name of Bhictor down country, and, in his Ain-i-Akbari, states: "The main stream of the Ganges in its course to the southward forms three streams, the Saravasti, the Jamuna, and the Ganges,

which three streams are collectively called Trispanny (Tispani). The Ganga, after having divided into these channels, joins the sea at Satgaon, and the Saraswati and Jamuna discharge themselves in the same manner. Further it is said by him "in Sarkar Satgaon are two baiders (trading ports), about half a kos from each other—the one Satgaon, the other Chirali, both of which are in the possession of the Firangis" or Portuguese. He speaks of the Sarkar Khalitabad, or South Jessore, as "full of jungles and wild elephants;" and of the Sarkar Baela, as containing "four towns," and paying a revenue of Rs. 1,80,000, with a facility to furnish 320 elephants and 15,000 Zamindari troops."

Thus, in the course of our enquiry through a period of thousand years from the 7th to the 16th century, we find that the alluvial formation of Lower Bengal had taken place in many parts; that, down to the time of Sir Balaata, Chaitanya and Abul Fazl, the arm of our Bay extended up to Triveni as it does now below Diamond Harbour, and that the germ of Calcutta had Venice-like risen up from the sea and become terra-firma. This is a safe presumption when Balaanagar, only some two or three miles to its north, was in existence as a flourishing trading port of the Portuguese. But though it had got "a local habitation," it had had hardly yet received a noticeable "name."

How Calcutta came to be named, is the next mystery to clear up. Neither Ruy Balaata, Nicolo di Conti, De Barros, Faria de Sousa, nor Idrisi, so late as 1570, notice any such place as Calcutta. The first time we happen to meet with its name, is in the *Ain-i-Akbari* of Abul Fazl who has embodied in that worked copy of Raja Todar Mall's *Ashraf-i-Jama Tuzuk*, or rent-roll, compiled in the year 1582, in that rent-roll, Bengal is stated to have been divided into 10 Sarkars, containing 685 *makhals*, or revenue divisions. One of these Sarkars, extending from Plassey on the north to Sagor Island on the south, was named after Satgaon, which contained 53 *makhals*. The 52nd *mahal* is mentioned under the name of *Kalikata*, which, together with the 36th and 37th *makhals*, paid a revenue of 9,56,215 dams, or Rs. 22,401. Considering that the place is mentioned along with such neighbouring localities as Magura, Medinipur and Moragatcha, names extant to this day, there can hardly be a doubt as to this Kalikata of the *Ashraf-i-Jama Tuzuk* clearly pointing to, and being identical with, our Calcutta. Under the light in which the question can yet be viewed, it is the most satisfactory and decisive evidence found in a record of unimpeachable authority, that can be brought forward to settle the disputed question of the antiquity of Calcutta, and to fix on as the starting-point in its history when it had acquired the importance to have a fiscal division called after its name.

The site being identified, it remains to trace the origin of its name. The common story of our grandfathers is that two newly-arrived Englishmen asked of a grazer the name of the place they had landed upon. Not understanding him, and thinking them

to have referred to his grass, the grazer replied *Kal-lu*, that is "cut yesterday." In this manner, the sahibs, not understanding him, took his reply for the name of the place and made it current. This is too facile an anecdote to pass into the domain of history. Likewise, the Dutch name *Golgotta*, from the unhealthiness of the spot, and *Khalikata*, from the Kalikatta Ditch, must be rejected. Next let us dispose of the account from an orthodox point of view. In the absence of positive information, the most likely inference is that Calcutta has been so named in connection with the neighbouring Kali of our Kalighat. But it is most absurd to date her existence from the time of Daksha in the Satya Yuga. If the toes of the right foot of Sati then fell over the spot, they must have fallen when it was a pure watery region. After his intelligent view of the question, Babur Rameemul Sen contradicts himself by the statement that "Kalighat, a sacred place, existed at the time when the Ganges passed through Bengal, and joined the sea" in Bhagirath's time in the Treta Yuga. This is an exaggeration when the shrine of Kali did not exist even in the 11th century, or it must have been spoken of by Sree Harsha, the progenitor of the Mokerjee Kulins, who then went to the bathing festival at Ganga Sagar, and has left behind a sea-piece on the ocean in commemoration of it. Like the veiled Prophet of Khorezan, the veiled friend alluded to in a recent paper on *Kalighat and Calcutta*, has treated the subject very learnedly, but he leaves us in a jungle leading to no decided conclusion. Shorn of mythic and legendary exigencies, the legitimate antiquity of Kalighat is to be dated from some four centuries back, when such contemporaneous deities as Jessoraswari and Chitreswari sprung up at Iswaripur in the Sundarbans and at Chitpur. The site for putting up the emblem of the goddess, by the Adi Ganga, on the route to the eastern districts, was as well chosen, as are those now picked upon to set up an image of Sitala or Kali by the Nimtola Ghat and Ahiritola Ghat roads that are frequented every morning by streams of Hindu females for their bath in the river. People sailing by the prominent spot throughout the year, helped to spread its fame and bring it into popularity. The pilgrims, who came from the other side of the river, landed at a ghat between the old Vanzan Creek and the Chandpai Ghat, as it was the nearest cut to the shrine by the great highway that then came down *via* Chitpur from the seat of Patan government at Gour. This was between the fifteenth and sixteenth centuries at a period after Chaitanya and before Todar Mall. Jungles and marshes, Chuttanuty and Govindpur were at the time nameless places. Equally so was Calcutta. But the pilgrims' landing-ghat happened in time to grow reputed under the name of Kalighat. From this ghat not only did the surrounding locality first acquire its name, but also the fiscal importance that procured it a place in Akbar's Revenue Settlement. It is, therefore, in the corruption of Kalighat into "the Moslemized Kalikata" of the *Ashraf-i-Jama Tuzuk* that we must look for the derivation of "the Anglicized Calcutta of the present day." Indeed, something or other in connection with the

neighbouring shrine of Hall must account for the origin of the name of our metropolis, or we must be lost in a sea of haphazard conjectures. From Stewart to Hunter, all English writers have chosen this derivation not at random but upon the most plausible evidence.

NOTES ON SHELLEY.

NO. CXCIV. THE FLIGHT OF LOVE. 1822.

Argument.—Verse 1. Just as the light vanishes when the lamp is shattered, and the glory of the rainbow disappears when the cloud is dissolved, and the music of the lute is forgotten when the lute is broken, so too when lips have spoken words of love and speak them no longer, the love they uttered is soon forgotten and passes away in flight.

Verse 2.—Just as the lute echoes not when its music ceases, and the lamp shines not when its light is dead, so when the light of the heart and the music of the soul—the communion of love—is broken, the spirit of the loving but sorrowing heart is forced to loneliness, and can bid the heart re-echo no song but sad dirges of the dead love.

Verse 3.—This is always the fate of the weaker heart; for love first leaves the stronger and more vigorous heart. Thus it is the weaker heart which alone suffers the tortures of broken affections, to its wounded love dies for auster.

Verse 4.—But a homeless soul overtakes it. Love chooses the frail heart for its refuge, but its refuge will soon be taken away, and long be left to pain and misery. For the passion and torment of unrequited love will bring its weak refuge to misery and ruin and leave him left in evil plight indeed.

More briefly we might summarise the verses thus: (1) The rapidity of the flight of love; (2) The successful echoes it leaves behind; (3) These echoes proceed always from the weaker heart which it chooses for its refuge; (4) But its refuge will finally be its ruin.

As music and splendour, &c.—The explanation offered above is put forward with much diffidence. Mr. Peterson takes "heart" and "spirit" in this verse to be the heart and spirit of the one in whom love is dead. In that case, the meaning of the verse would be as follows:—Just as the lute echoes not when its music ceases, and the lamp shines not when its light is dead, so when the communion of love is broken the soul ceases to respond to the invitation of love, and the heart is unable to render its accustomed echo, but can only reply in sad dirges which ring the knell of the departed love. My only reason for not taking this view of the meaning of the verse is, that we should not expect to find the heart in which love is dead filled with sorrow and sadness and mourning at the death of the love it once felt. A dead love would hardly leave sorrow behind in the enduring heart.

Mr. Stopford Brooke remarks that it is in Shelley's meander to recapitulate his illustrations. Of the similar recapitulation in the *Ode to the West Wind*.

Heart.....spirit.—The Spirit is the man's whole being, the heart is the special seat of love within the spirit, to which as it were the spirit speaks of love, as it would speak of knowledge to the mind.

The wind through a ruin'd cell.—The wind would naturally make a dreary sound of meaning when blowing through a ruin.

The dead seaman's knell.—Cf. Ariels song in the *Tempest*.

Full fashion'd ere thy father lies

**See nymphs hourly ring his knell,
Hark! how! hear them! Ditt! Dong! Dolt!**

To endure what it once possess'd.—Unrequited love is a possession; unrequited love a torment. (Peterson).

O Love! who dwellest, &c.—Love bewails the frailty of mortal man because love vows are oftener broken than any others.

Why choose you the frailest, &c.—Shelley seems to mean that men are inconstant while women are constant in love. So too, Wordsworth says of love that "his favourite vent" is feeble woman's breast.

Cruel!.....home.....die.—It is the feeble heart, i.e., the woman's heart, which nurses love into life, nourishes it during

its term of happy nourishment, and then it dies when alone by the ruthless selfishness of man.

Bright reason, &c.—Reason with its keen glances will find the storm-tossed soul the folly of seeking an unquiet passion. Bright reason shining amid the tempest and storm of the tormented soul, is compared to the sun shining in a stormy sky. Mr. Peterson quotes from Quin's *Address to the Sun*—

When tempests blacken round the world
In fierce thunder and dreadful lightning,
Thou in thy beauty wilt look forth on the storm
Laughing, mid the uproar of thunders.

"Wintry" stormy. So in Latin *hiems* (winter) *tempestas*, *hierna* (winter) *sed*, *tempestas*.

Eagle homeless solitary refuge, so solitary and inaccessible as to be apparently beyond the reach of harm. Unrequited love isolates a soul and makes it feel in all its bitterness the sorrows of loneliness. Hence the image.

When leaves fall, &c.—i.e., in time of stress and adversity. The soul will at length warm through its bitter trial, to love with less passion or to love not at all, when the love meets no return.

THE ORIGIN OF INDIAN WRITING.

DR. BÜHLER has published a highly valuable work on "Indian Palaeography," in which he gives the history of Indian alphabets from 300 B.C. to 1800 A.D.

Writing was introduced into India at a very remote period, as is proved by the following facts:—

- (a) In a Jain text (the *Samavayanga Sutra*) of about 300 B.C., the origin of writing is already forgotten, and its invention is attributed to Brahmins.
- (b) The Greek alphabet was employed in N.-W. India, even before Alexander's time, as we have earlier Indian imitations of Greek drachmas.
- (c) From the Vastishtha *Manusmriti* we learn that the art of writing was known in the latest Vedic period.
- (d) The grammarian Panini (400 B.C.) mentions *yamānta* "Greek writing," and the word *apikāra* "writer."
- (e) The canonical books of Heylan indicate that the knowledge of writing was pre-Buddhist. Passages in a *Jataka* and in the *Maddagga* prove that at the time when they were composed, writing schools existed in which wooden slates were used.
- (f) An inscription of about 200 B.C. mentions writing as a subject of elementary instruction.
- (g) From the alphabet of the Aśoka inscriptions it is clear that writing was no recent invention in his age (the third century B.C.); for most of the letters have several, often very, divergent forms (sometimes nine or ten).

There were two alphabets in ancient India:—(1) The Kharosthi was used from 400 B.C. to 200 A.D., and was confined to Eastern Afghanistan and the Northern Punjab. It is written from right to left, and we find it in the Aśoka and later inscriptions, and on Greco-Indian coins. Bühler derives it from the Achaemenian alphabet, and holds that it was introduced by the Achaemenian dynasty of Persia, which ruled over N.W. India from 500 to 330 B.C.

(2) The other alphabet, the Brahmi, was older. It was the national alphabet, all the other Indian alphabets being its descendants. From a coin of Kuru, dated the fourth century B.C. (discovered by Cunningham), we learn that in its older stage it was written from right to left. Later on it was written from left to right. Dr. Bühler, following Weber, conclusively proves that this alphabet was derived from the oldest Phœnician type.

The majority of the 22 borrowed letters agree with the most archaic type of Phœnician inscriptions (which date from 800 B.C.). Bühler holds that the alphabet was introduced from Mesopotamia by Indian traders about 800 B.C. He also maintains that the full Brahmi alphabet of 46 letters must have existed in 500 B.C., and was elaborated by learned Brahmins with a view to Sanskrit literary composition.

Dr. Bühler thus overthrows Max Müller's theory (formulated in 1860, when materials for decision were more scanty), that the art of writing became known in India only after 400 B.C., and that then it was not applied to literary purposes.

From B.C. 500 to 200 A.D., all the inscriptions are in Prakrit or a paired (Gāthā) dialect. Sanskrit inscriptions date from 200

A.D. In the inscriptions of the Maurya kings (the descendants of Chandragupta), scattered all over India, we find two types of writing on two sides of the Nagari script. From the Northern are descended the alphabets of the Aryan dialects of India.

In all of them the tops of the letters are in a line. The oldest inscription that we have entirely in the Nagari character is dated 134 A.D., while the oldest M.S. written in it belongs to the 11th century A.D. In the 12th century an eastern development of the Nagari took place, and the Bengali alphabet afterwards originated in this variety.

From the Southern Asuka writings are descended five types, all occurring in South India. The Tamil alphabet, however, is probably derived from a northern alphabet introduced about 400 A.D.

The Indian Numerals.—There are a few Kharosthi numerals, evidently of Aramaean origin. The numerical notation by means of letters was used from the oldest times down to 600 A.D. This was of Egyptian origin and of very early introduction. The Indian astronomers invented the decimal notation from the symbols, and with the addition of a circle to indicate zero. The earliest example of the decimal figures is dated 390 A.D. The Arabs afterwards adopted these decimal symbols, and introduced them into Europe.

Punctuation marks are found only in the Brahmi script and from the oldest time. From 500 A.D. the marks I and H for a full verse and a complete verse respectively came to be systematically used.

Writing Materials.—Black bark was used for writing on Calicut. Curtius mentions its use in India at the time of Alexander. Its oldest examples are tablets found in Buddhist caves of Afghanistan and the Beech M.S. (509 A.D.). Palm-leaves too were very early used, the oldest specimen extant is a Sanskrit M.S. of the 6th century A.D. preserved in Japan. In North India the words were written with ink, its use being as old as 400 B.C. according to Nearchus; in South India they were scratched with a stylus. Paper was introduced by the Mahomedans, the oldest paper M.S. is dated 1200 A.D. No leather or parchment was used by the Hindus.

REVIEWS.

GLADSTONE'S BUTLER.

Studies Subsidiary to the Works of Bishop Butler.
By THE RIGHT HON. W. E. GLADSTONE. (Clarendon Press.)

THE publication of the Subsidiary Studies completes the new edition of Bishop Butler's works undertaken by Mr. Gladstone. At the present day, when owing to the irreconcilable opposition which exists between the transcendentalists and the naturalists, philosophy seems to be for the time at a stand, it is well to find the great problems treated from the point of view of common sense. Common sense may not be philosophy; but philosophy, which is nothing else than the scientific analysis of the elements which go to make up the common sense of mankind, must ultimately judge philosophy. We do not by this mean to say that Mr. Gladstone is deficient as a philosopher. On the contrary his treatment of his subject shows no want of philosophic knowledge or of philosophic insight. He has made a lifelong study of Butler, and his presentation of Butler's thoughts and writings is in every way admirable. The studies are divided into two parts: the first dealing in eleven chapters with Butler and his works; the second in ten chapters with certain subsidiary points arising out of Butler. The first chapter on Butler's method is one of the most im-

portant and interesting of the series. Mr. Gladstone contends that the highest importance of Bishop Butler's works is to be found not in his arguments but in his method, and he shows how a mind trained in such a method is best fitted for the problems of life, and especially of political life. After explaining, in the second chapter, how Butler's method is applied to the Scriptures, Mr. Gladstone deals in the third chapter with Butler's censures, Bagehot, Leslie Stephen, Matthew Arnold and Miss Hennell. The same complaint is made against them all. They have no doubt attentively read Butler; but they have not thought out the argument step by step, and have consequently fallen into misconceptions. A short but striking chapter follows on items which ought to be taken into account when comparing Butler with the ancients. The fifth chapter deals with Butler's mental qualifications, measure, strength of fibres, courage, imagination, originality, not omitting to notice some of Butler's questionable theories; and the sixth chapter takes up three points of his positive teaching, on human nature, on the doctrine of habits, and on our ignorance. Two more chapters are devoted to theology and metaphysics; and two others to certain personal questions. The eleventh chapter brings the first part to a conclusion. In the second part not less than five chapters are devoted to the question of a future life. Necessity, teleology, and miracle are the topics of the three following chapters. The ninth chapter is on the mediation of Christ, and the tenth on probability as the guide of life.

It would be impossible in a short review to enter upon any detailed examination of these various topics. It must suffice to advert to the question of questions in regard to Butler, "Is he antiquated? Is his argument superseded?" There is no doubt a general belief that such is the case. Butler's arguments, it is said, were valid against the deists, who admitted the existence of an intelligent creator, but against the modern agnostics, who denies this, his arguments are of no avail. In Mr. Gladstone's graphic language:

"The contention of those who maintain that Butler is antiquated, seems to be of this kind. They allow that in his day there were two champions in the lists, of whom he was one, and that he overthrew and disabled his adversary, who appeared there no more. But if the adversary is vitally extinct like the dodo, what is Butler's title still to parade the arena? Since the issues of the present day go to the root of the matter, and bring directly into question that belief in an intelligent author of nature, which Butler's antagonists are found to have compromised themselves by admitting, the cause, it may be said, is disposed of, and the next step simply is to remove it, with the winner's as well as the loser's pleadings, from the list.

"The reply seems to be this. The cause is not disposed of; only the issue has been widened. Not only the righteous character of our Governor, not only His special communication with His creatures by Divine Revelation, but His existence is in question; and, unless and until it can be placed beyond question, it is waste of time to discuss other issues, which can only be legitimately raised after it has been affirmed.

"So far, so good. But what if the arguments of Butler for a moral and righteous, and for a self-revealing Governor, are also in their essence arguments which, so far as they are good, go to prove that such a Governor exists? Now, this is exactly what we may and ought to hold concerning the reasonings by which the *Analogie* is built up. Of course, there is here involved the assumption that they are good and sound for their immediate aim, and the contention, now advanced as an outgrowth from that assumption,

absolutely necessary, and until some such reform is carried in our education it will be idle to look for original thought in either the teachers or the taught. The late work of Blackie was so quicken and so stimulate, and we heartily recommend this acquisition of it to all Indian educationists who think about and think highly of their work.

Sir George Trevelyan. By MRS. HUMPHRY WARD. (Macmillan's Colonial Library.)

We are glad to welcome Mrs. Humphry Ward's *Sir George Trevelyan*, one of the latest additions to Macmillan's Colonial and Indian Library. Among our literary women, the writer of *David Grieve* and of *Rosset* Blackie stands second only to George Eliot in literary reputation, and the work before us is certainly in no way inferior to the masterpieces which preceded it. The book will be read with special interest by those who, unable to travel abroad in Europe, seek to inform themselves about modern English life and to become familiar with the leading social questions of the day.

The Gases of the Atmosphere. By THOMAS RAMSAY. (Olcott & Co., Ltd.)

Professor Ramsay has already distinguished himself as a writer of elementary text-books by the publication of his *Experimental Chemistry* for Beginners, a work familiar to our B Course students. In the book before us, the Gases of the Atmosphere, he has continued to set forth in a lucid and popular manner nearly all that the most recent investigations have to say on the subject. The book will repay perusal, and excitation to further investigation would do well to study its pages. We commend it to Macmillan and Co., the publishers, on the excellent style and presentation of the book, and upon the beautiful portraits which adorn it.

Arithmetic for High Schools. By GURU KRISHNA GOKHALE, B.A. (Macmillan & Co.)

We have to acknowledge with thanks the receipt of a copy of "Arithmetic for High Schools," by Gurukul Krishna Gokhale, B.A. The book treats of all the subjects that are usually included in works on Arithmetic. The explanations of the principles are lucid and clear, and numerous examples of different types are worked out in many of the chapters. The examples left for solution in each chapter are copious and carefully selected. In the chapter on Proportion, the author has given the well-known mechanical rule for working out examples in the Rule of Three. We think this rule should have been omitted, and one general rule should have been stated as to apply to all cases of Rule of Three, inverse or direct, single or double. The mechanical rule, although it may be useful to some, is likely to be found in the way of the student's forming a clear idea of the principles of proportion and variation. We would also point out that a separate chapter headed "Time, Work, Speed, &c." would be proper and logical division of Arithmetic. And, lastly, we think the author should have added an explanation of the tables of superficial and cubic measure, which beginners are likely to consider just as mechanical as the rules of linear measure; and he should also have explained the reason for the rule for finding the area of a rectangle.

CALCUTTA UNIVERSITY.

TEXT-BOOKS FOR 1898 AND 1899.*

(Continued from page 168.)

LOGIC AND MENTAL PHILOSOPHY.

(A) The examination shall include:—

- (i) A general knowledge of Logic and a special study of the following:—
 - (a) The Experimental Methods, and the Ground of Induction.
 - (b) The Function of the Syllogism.
- (ii) A general knowledge of Mental Philosophy and a special study of the following:—
 - (a) Relation between Psychological and Nervous States.
 - (b) Philosophy of Perception.
- (iii) A general knowledge of:—
 - (a) The History of European Philosophy.
 - (b) The leading systems of Indian Philosophy, as in *Madhva Acharya's Sarva-Darsana-Sangraha* (translated by Cowell and Gough).

* In all cases where reference is made to Chapters, Sections, Pages or Lines thus (Chapter—VIII), the reference is to be understood as inductive.

(iv) A special study of:—

- (a) Aristotle ... *Psychology* (translated by Edwin Wallace).
- (b) Kant ... *Critique of Pure Reason* (translated by Max Müller).
- (c) Anuradha ... *Tarka Sangraha* (translated by Ballantyne).
- (d) Kapila ... *Sankhya Aphorisms* (translated by Ballantyne).

NOTE.—One paper shall be set on each of the groups (i), (ii), (iii), and (iv).

NATURAL THEOLOGY AND MORAL PHILOSOPHY.

The Examination shall include:—

- (i) A general knowledge of Natural Theology and a special study of the following:—
 - (a) The Idea of Power.
 - (b) The Teleological Theory of the Universe.
- (ii) A general knowledge of Moral Philosophy and special study of the following:—
 - (a) Genesis of the Moral Conscience.
 - (b) Nature and origin of Moral Authority.
- (iii) A general knowledge of:—
 - (a) The History of European Philosophy.
 - (b) The leading systems of Indian Philosophy, as in *Madhva Acharya's Sarva-Darsana-Sangraha* (translated by Cowell and Gough).
- (iv) A special study of:—
 - (a) Aristotle ... *Ethics* (translated by Williams or Wellman).
 - (b) Kant ... *Theory of Ethics* (as in Abbott).
 - (c) Vyasa and Sankhya *Pada-Sutra-Sutra* with Bhaskara (as in Part I of George Thibaut's translation).

NOTE.—One paper shall be set on each of the groups (i), (ii), (iii), and (iv).

HISTORY, POLITICAL ECONOMY AND POLITICAL PHILOSOPHY.

The examination in History shall be limited to the Hindu and Mahomedan Periods of Indian History. Both periods to be studied generally; and in addition, the Hindu Period to be studied with a special reference to the Age of Asoka and to the development of society, religion and literature, and the Mahomedan Period, with a special reference to the Age of Akbar. The questions on History shall include the Geography of India in its bearing on these two periods. Two papers shall be set on these subjects.

The examination in Political Economy and Political Philosophy shall be to a standard higher than that prescribed for the M.A. Examination, and shall include a knowledge of the historical development of these Sciences. Two papers shall be set on these subjects.

SENATE HOUSE:

A. PEDLER, Registrar.

The 11th September 1896.

CALCUTTA UNIVERSITY INSTITUTE.

A PUBLIC meeting was held in the hall of the

Memorial meeting for the late Mr. M. M. Ghose. Wednesday, the 25th November last, to do honour to the memory of the late Mr. Manu Mohan Ghose. The hall was crowded to suffocation and every section of the community was represented. The Hon'ble Mr. C. W. Bolton, the President of the Institute, was in the chair. He opened the proceedings with a few appropriate remarks and spoke highly of the talents which distinguished the late Mr. Manu Mohan Ghose and of the bright example of his excellent private character. The Hon'ble Mr. Justice

Gurudas Banerji moved the first resolution which ran as follows:—"That this meeting desires to place on record its deep sense of the great loss sustained by the entire community of this country and especially by the whole body of the students, through the untimely death of Mr. Manu Mohan Ghose, Vice-president of the Institute." He dwelt chiefly on the success of Mr. Ghose as a criminal lawyer and his readiness to help the students in their troubles. The Hon'ble Mr. A. M. Bose in seconding the resolution in a lengthy speech concurred with the remarks of the chairman and of Mr. Justice Banerji. Professor C. R. Wilson on behalf of the members of the Institute supported the resolution. He spoke of the loss sustained by the Institute by the untimely death of Mr. Manu Mohan Ghose who did useful work as one of its Vice-Presidents and was always accessible to everybody and ready to help the poor and oppressed in their trouble. Mr. A. E. M. Abdul Rahman then moved the following resolution:—"That this meeting hereby expresses its sympathy and readiness to co-operate with any movement taken to perpetuate his memory." He said that the Mahommedans mourn equally with the Hindus the untimely death of Mr. Manu Mohan Ghose. Baboo Lal Behari Mitter, M.A., B.L., Vakil, High Court, said that the death of Mr. Ghose had created a gap in the legal profession which could not easily be filled. He was followed by Mr. R. D. Mohita who said that Mr. Ghose was an old friend of his, to whose memory he owed a tribute of tears and not of words. Mr. W. C. Bonnerji, in moving "That a copy of these resolutions signed by the chairman of the meeting, be forwarded to the bereaved family of the deceased," said that from November 1884 he and Mr. Ghose had been as brothers. They belonged to the first batch of Indian students who went to England for their education which included the late Mr. Gyanendra Mohan Tagore and Michael Madu Sadan Dutt. Of these all he alone survived. Baboo Harn Chandra Roy, M.A., B.L., spoke of sorrow shared as sorrow another, and said that it would be a great consolation to the family of the deceased that their grief was shared by the entire community. All these resolutions were carried unanimously. The proceedings were concluded by a vote of thanks to the chair proposed by Rajah Peary Mohun Mukerji, C.S.I., seconded by Baboo Jnan Chandra Roy, to which the Hon'ble Mr. Bolton replied in suitable terms. We may add that the junior members of the Institute are collecting funds to raise a memorial.

COLLEGE CORRESPONDENCE.

(College correspondents are requested to send their news to the Secretary, Magazine, Calcutta University Institute, and not later than the 15th of the month.)

THE BANGABASHI COLLEGE.

THE COLLEGE.—The school department re-opened after the Poush vacations on the 9th and the College on the 20th November. The new building is quite complete, and the classes have all been very well accommodated. The annual examinations of the school department will be over before the Christmas holidays commence.

THE STUDENTS' UNION.—The 20th Ordinary Meeting of the Union was held on the 24th September. Babu Upendra Nath Ray Chowdhury read a beautiful essay on the subject of "Patriotism." Our beloved Principal Mr. G. C. Bose, M.A., occupied the chair.

The 21st Ordinary Meeting was held on the 28th November, when Babu Datal Chandra Nundy read a paper on "Imitation, its effects." There was a hot discussion on the subject. Babu B. K. Sanyal, B.A., presided on this occasion.

BANGABASHI LAW SOCIETY.—There was a special meeting of the Meet on Saturday, the 28th November, in memory of the late Mr. Manu Mohan Ghose, in which two resolutions were passed. A copy of the resolutions was sent to the bereaved family of the deceased. Mr. A. G. Bonnerji, Bar-at-law, presided on the occasion. The 6th Ordinary Meeting of the Meet was held on Saturday, the 6th December.

BANGABASHI ATHLETIC CLUB.—Cricket was commenced on the 1st November. The Club played the first match of the season against the National Association, but were unfortunately beaten on account of the absence of some prominent members of the regular team. We expect, however, to improve with a little more practice under the captaincy of Babu Lalit Mohan Chatterjee, B.A.

BURDWAN RAJ COLLEGE.

THE DEBATING CLUB.—Our Club is making tolerable progress after the Poush vacation. The members, indeed, are falling off. But we hope to get matters right again, and to infuse spirit and energy into the members. The second year class students will soon take leave of their classes and will come to take any active part till after their examination, so in the place of Babu Gyanendra Nath Ray, Babu Pradipa Goman Dutt from the first year class was elected secretary. Here we take the opportunity of expressing our deep gratitude to Babu Gyanendra Nath for the valuable services he has rendered to the Club.

Three meetings have been already held up to this date. The subjects taken up for discussion were:—(1) "Chancellor," (2) "The Railway, its Advantages and Disadvantages," (3) "Friendship." In the first of these, Babu Lalit Mohan Ray, B.A., one of our Vice-Presidents, was in the chair. Babu Montmothe Kumar Chatterjee and Nadim Mohan Mitter were the lecturers. The President discussed the subject in earnest, and delivered a most interesting lecture. In the second of these Mr. Sedar Rahman was the lecturer, and in the absence of the President and the Vice-Presidents, Babu Pradipa Goman Dutt was voted to the chair. The lecturer did full justice to the subject. Several gentlemen spoke and the President's speech was excellent. In the third meeting Babu Raj Pasha Dutt and Harn Harn Mazumdar read well prepared essays on Friendship. We are sorry to say that at this meeting too, the President and the Vice-Presidents were unavoidably absent. Babu Nadim Mohan Mitter was therefore voted to the chair. The President discussed the subject ably. The present secretary, Babu Pradipa Goman, and the Assistant Secretary, Babu Montmothe Nath, are working hard for the improvement of the Club.

CONSTITUTIONAL SENIOR.—The test examination of the Bursar class is over. It is not yet settled how many students should be sent up. The annual examination of the lower classes will come off soon. The test examination of the second year class will be held on the 28th December 1896.

THE ATHLETIC CLUB.—The members are showing a great deal of indifference towards the club. Their spirit and energy have died out. We appeal to them to shake off their lethargy.

MR. K. D. MALICK.—Mr. Mallick has recovered, though not wholly, and is taking his classes regularly. We heartily welcome him. One day some bad boys and struck his eyes, which were greatly injured, one of them being lost for ever. While he was thus confined to his bed, the publisher the book "Arithmetical Algebra," which supplies the wants of the students preparing for the F.A. Examination.

CITY COLLEGE.

THE COLLEGE. is going on with its work regularly. The monthly examinations of the 2nd and 4th year classes were held on the 26th and 27th November last. The results are not yet out. The college was closed on Wednesday, the 10th November, in memory of the late Mr. Manu Mohan Ghose. On the same day, at 4 p.m., a meeting was held in our hall in honour of his memory. Babu

Umesh Chandra Datta, M.A., our Principal, who was in the chair, opened the proceedings with a few well-chosen words and then called upon Babu Sankar Chakravarty, a teacher in the collegiate school, to read a paper in Bengali on the life and work of the late Mr. Ghosh. The paper was very interesting and instructive. The President, in thanking the lecturer and the other speakers, spoke at some length on the goodness and greatness of the late Mr. Ghosh. The meeting was then brought to its close.

Another meeting in connection with the memory of Siraji, the founder of the Marhataa College, was held in our college hall at 4 P.M. on Sunday, the 22nd November 1896. Mr. V. B. Boparidhar of Poona read a very interesting essay on the life of Siraji. There were other speakers also. Babu Harendra Nath Datta, M.A., M.B., kindly took the chair. Many Mahabettu gentlemen were present at the meeting.

Our College has sent 82 volunteers for the 13th Indian National Congress, the largest number that has been sent by any college in the metropolis. The students have also made a handsome donation to the Congress.

THE PARENTS' UNION.—Since we last sent our report there has been but one ordinary meeting of the Union. In this meeting, which was held on the 21st of September 1896, Mr. Hamid Ali was in the chair, and Babu Satis Chandra Bose and Premendra Nath Chakravarty read papers on "The Ideal of Education."

THE GENERAL ASSEMBLY'S INSTITUTION.

This Institution has sent 90 volunteers to the Congress. The students are very busy in raising subscriptions for the Congress.

The Test Examination is over. We are glad to hear the Institution has got a large sum of money for extending the building and the laboratory. The work will soon begin.

SUPERNUMERARY CLASS.—The shorthand writing class is now open, and the students are doing their work very satisfactorily.

Our Professors, Messrs. Lamb and Edwards, are taking great interest in the students reciting certain of the pieces selected for our examination.

THE G. A. I. ATHLETIC CLUB.—The cricket season has opened, and the members are very earnest in play. Revd. A. B. Wynn, M.A., M.B., our President, is gradually introducing all sorts of sports. The old Gymnasium Club has been revived. The present club consists more than 60 members. We expect to play some matches very soon.

KRISHNANAGAR COLLEGE.

The test examination of the school department is over. Some 20 students have been allowed to go in for the next Entrance Examination. The highest total mark secured in the test was 356. The boy standing first in passing has secured 20 marks out of 22.

The college building is under repair. The Principal having been taken ill, there was no English lecture for a few days in the 3rd and 4th year classes. The Principal is going to retain the 4th and the 2nd year classes till the end of January.

PRESIDENCY COLLEGE.

THE COLLEGE.—Our late Principal, Mr. W. Griffiths, having retired, Mr. Pedler has been appointed as Principal. Mr. Pedler has also been appointed to act as Inspector of Schools, Burdwan and Rajshahi, vice Dr. Martin on deputation. Mr. J. H. Billiard has been appointed additional Principal.

Mr. M. Ghose, late of the Patna College, has joined our College on transfer, and is taking the 1st and 2nd year classes in English. Mr. M. E. Du S. Prothero has come back as Professor of English, vice Mr. F. J. Rowe, and is taking the 3rd, 4th, and 5th year classes.

Dr. P. C. Ray lectures on Chemistry to the 3rd, 4th, and 5th year classes; Babu Jyoti Bhushan Bhaduri taking the 1st and 2nd year classes.

Babu Hriday Chunder Duttarjee lectures on Physics to the 1st and 2nd year classes.

THE P. C. UNION.—held no sittings since the re-opening of the College after the Pusa vacation.

THE P. C. ATHLETIC CLUB.—played a match with the Town Club on Saturday, the 14th November. The game ended in a draw.

The Test Examinations of the 2nd and 4th year classes begin on the 2nd January 1897, and those of the Collegiate schools began on the 30th November.

RAJSHAH COLLEGE.

A memorial tablet has been placed in the College Library in memory of the late Babu Harendra Nath Bose, M.A., with the following inscription:—"In Memory of the late Babu Harendra Nath Bose, M.A., an able Lecturer on Philosophy in this college." One Professor of Physical Science, Babu Koushadin Kanta Banerjee, M.A., the President of the "Harendra Nath Memorial Fund," deserves many thanks for his untiring labour and sacrifice of time in perpetuating the memory of his late friend.

Our Serampore Professor, Babu Brij Ballab Datta, M.A., has got sick leave for six months, and the third teacher of the collegiate school, Babu Ruch Lal Ghosh, M.A., is now acting in his place. It is rumoured that Babu Brij Ballab will not come back to this college, and that in all probability he will get transferred to some other college. Our loss will then be very heavy indeed.

Our English Professor, Babu Gopal Chandra Ganguli, M.A., has also got sick leave for one month, and in his place the third teacher of the Chandra Zilla School, Babu Kamdas Bhattacharji, M.A., is now officiating.

The college building is still under repair.

THE SERAMPORE DEBATING CLUB.—It is very sad that since the re-opening of the college and the collegiate school not a single meeting of the Club has been held. This is due to party spirit among the students. We wish the Club would rather disband than continue in this miserable condition.

THE SERAMPORE POOR FUND.—The above named fund has been opened by the students of the collegiate school for "relieving the poor and needy." The President of the Fund is Pandit Kunja Lal Gupta, and the Secretary is Debansu Chandra Pakrashi. We wish this fund all success.

It is with a sense of great sadness that we report the sudden death of Babu Uma Kanta Mahtab, the retired third teacher of the collegiate school.

CLUBS AND SOCIETIES.

CHAITANYA LIBRARY.

(1) A silver medal called the "Chaitanya Library Medal" will be awarded to the best Bengali essay on "Bengal in 1896, i.e., the literary, social, religious, political and commercial condition of Bengal in 1896." Papers must reach the Secretary on or before 31st October, 1897. The authorities of the Chaitanya Library will take steps for a large circulation of the prize essay. The competition is open to the public.

(2) At a meeting of the Library, held in the General Assembly's Institution, on the 12th December, Babu Dwendranath Tagore read a learned paper in Bengali on "A Review of Indian Pantheism." There were about a hundred gentlemen present. The Hon'ble Justice G. D. Banerjee presided, and Babu Harendra Nath Datta, M.A., made comments on the essay.

(3) Some 200 volumes have been added to the Library since 17th November 1896.

(4) The 2nd part of the Bengali catalogue and the revised English catalogue will be out in January.

(5) In November last Revd. A. Tomory delivered a series of lectures on P. C. Ray's "Poverty Problem in India." In January, Mr. Tomory will begin a course of lectures on Benjamin Kidd's "Social Evolution."

THE RUMBULJATOLAH READING CLUB.

Since the acceptance by the Hon'ble Mr. Bolton of the Promendship left vacant by the resignation of Mr. J. G. Pitts, the affairs of the above Club have been going on smoothly and regularly. New life and vigour have been infused into the Executive Committee. Many new books have been of late added to the library.

As usual the library was closed for seven days for the Durgah Pujah. No sooner did the vacation come to an end, than its members had the mournful duty of recording the untimely death of one who was always a strong sympathiser of this library—Mr. Monomohan Ghose; the library was closed for one day in honour of the memory of this distinguished man.

Great preparations are being made to hold the anniversary meeting of the Club in February 1897.

THE Calcutta University Magazine.

A Monthly Newspaper and Review.

VOL. IV, No. 2.

FEBRUARY, 1897.

Price Three Annas.

NOTES AND NEWS.

THE Annual Convocation for conferring degrees will be held on the 20th February 1897.

WE are glad to hear that at the Convocation of the University, which is to be held on the 20th February, Sir A. W. Croft will be made an honorary D.L.

WE are very glad that the Faculty of Arts rejected the proposal to make history a "compulsory subject" at the F.A. examination. The course for this examination is as it stands sufficiently complicated, and any addition to the miscellaneous burden it represents is to be deprecated. At the same time, the proposal thrown out by the Faculty has a very real grievance to support it, and was aimed at removing what is certainly an irritating defect of the present system. So long as Logic and History are 'optional subjects,' and so long as human nature is human nature, so long will the average student of this University leave these subjects to look after themselves and his professor to mourn and lament over the fruitless task of striving to arouse attention and interest contrary to all known laws of nature. A remedy is certainly wanted, though we do not think it lies in the direction of the proposal laid before the Faculty of Arts.

It seems to us that what is wanted is a bifurcation of the F.A. course. We have two branches for the B.A., why not also for the F.A.? This would enable the University to provide both for greater excellence in the work required, and greater facility in its pro-

paration. If subjects were fewer, and the standard of each slightly raised, the general character of the examination would be considerably improved at much less cost. The details of such a scheme could easily be worked out. We may suggest that English, Mathematics and Logic should be compulsory subjects, in the sense that all candidates would be required to offer them for examination and to obtain a certain percentage in them. Then the bifurcation might come in, Physics and Chemistry constituting one branch, a second language and History forming the other; these subjects being optional only in the sense that a candidate should be allowed to choose between the two groups, not in the sense that he would not be required to qualify for, and pass in, the subject he offers for examination.

SOME such scheme would also, we feel sure, meet another difficulty which has been felt, the difficulty, namely, of providing adequate support to the study of such Indian vernaculars as Bengali and Urdu. The sub-committee appointed by the Faculty of Arts to consider the question, were only able to recommend that at the F. A. and B. A. Examinations a vernacular may and should be an optional subject exactly on the same footing which drawing occupies at the Entrance Examination. The recommendation, even if it does no good, will certainly do no harm, and it must be admitted that, under existing circumstances, the sub-committee have recommended all it was wise and possible to recommend. The inadequate solution of the difficulty is due to no fault of the solver, but entirely to the circumstances which condition the solution.

A BIFURCATION of the F. A. course would, however, materially assist in rendering the circumstances less untoward. If, for example, no one offers Sanskrit for examination

except such as have the capacity and the inclination to study the subject, the impetus given to the study is not imaginary but very real. And it is to be remembered that encouragement of a particular branch of study aims, not at forcing it on unwilling minds, but at arousing interest in the flagging and maintaining it in the enthusiastic—if there be any such. It seems to us that the permitting of the exercise of a certain amount of choice in the selection of studies would do more than anything else to promote and excite that interest without which studies are always dreary and not seldom barren.

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THE Secretary to the Government of Bengal writing to the Director of Public Instruction regarding the falsification of ages by candidates for entrance to the Calcutta University, says: "You recommend that Government should issue orders that all institutions which enjoy the privilege of sending up candidates for Government scholarships must be prepared to place transfer certificates and the school admission

books at the disposal of the inspecting officers of Government for examination when they may think fit to call for the books. The Calcutta University, which was consulted in this matter, has informed the Lieutenant-Governor that henceforth Head-masters of recognised schools, before sending up students for the Entrance Examination, will be required to verify the statements of age made by the students in their applications, by comparing them with the ages as recorded at the time of admission into the school. As a further measure for effectively checking these frauds, it has been suggested by the Syndicate that a statement of age should be entered on each transfer certificate, and that Head-masters of schools should be required to record and verify these statements on the admission of students. In reply, I am to say that the Lieutenant-Governor approves all the proposals enumerated above, but considers that, in order to give effect to the above recommendations, the form of transfer certificate should be amended in the following manner. This form appears at page 49 of the Rules and Orders of the Bengal Education Department, and the concluding sentence runs:—"His age on leaving is believed to have been years, months." This ought to be sufficient to secure a correct return, since a Head-master on issuing the certificate should compare the statement of age given by the boy on leaving with that given by him on entering the school. But the facts to which you have called attention demonstrate the necessity of making the injunction more precise. The Lieutenant-Governor, therefore, directs the insertion, before the concluding sentence quoted above, of the following words:—

'His age on entering the school was stated on his transfer certificate* to be years months. His age on leaving,' &c.

The following should be inserted as a foot-note to the above:—

* 'If the student had not previously read in any other school, the words in italics should be struck out.'

The following note should also be added:—

'Note.—Head-masters are strictly required, before signing a transfer certificate, to compare the statements of age made on entering and on leaving the school, and to see that they are consistent.'

It appears to Sir Alexander Mackenzie that however often a boy may migrate from school to school, the provision made in the foregoing paragraph should ensure a complete and consistent record of age from the time when he first entered school. The further requirement now to be made by the Syndicate, which is referred to in paragraph 1 of this letter, will ensure that the statement of age made on his application for admission to the Entrance Examination should be consistent with the record now prescribed."

We are glad that the authorities of the Education Department have taken steps in this matter, which as we contend is their business and not the business of this University. The existing state of things is most discreditable. We trust that Head-masters found transgressing these regulations will be severely dealt with.

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THE HON'BLE GURUPRASAD SEN, the first of the new elected Fellows, was born in the

The Hon'ble Guruprasad Sen. village of Swarnagram in Bikrampur (Dacca) in March 1843. After matriculating in 1859 from the Dacca Collegiate School, he read in the Dacca and Presidency Colleges, and took his M.A. in History in 1864 with the gold medal. For about a year after this he acted as Lecturer in English in the Presidency College, and in 1865 passed the B.L. with the gold medal. The same year he was appointed Deputy Magistrate, but resigned four years afterwards. Since then he has been practising at the Bankipore bar, of which he is the recognised leader. He is also the Secretary of the Behar Landholders' Association and Editor of *The Behar Herald*. His election to the Bengal Legislative Council in July 1895 is fresh in our readers' memory. Babu Guruprasad has contributed several articles to the *Calcutta Review*, in addition to writing two large pamphlets on Hindu religion and society.

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We congratulate Babu Nilkantha Majumdar on Babu Nilkantha his appointment to be a Fellow of Majumdar. the University. Nilkantha Babu belongs to the well-known family of the Majumdars of Pathra. He took his M.A. degree in 1877, and gained the Premchand Roychand Scholarship in 1880, when he entered the Education Department. We are only surprised that a scholar and teacher of such ability was not made a Fellow long ago.

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OUR readers are perhaps aware that some time ago

A great Bengali Chemist. Dr. P. C. Ray, of the Presidency College, Calcutta, discovered a new compound of mercury, mercurous nitrite. The discovery of this important salt "fills up a blank in our knowledge of the mercury series," and has gained for this eminent scientist a European reputation. Numerous other compounds

of the same series have cropped up in rapid succession, and in the brief space of a year, Dr. Ray has completed the discovery of twelve compounds of mercury—a distinction which rarely falls to the lot of a chemist. The following papers by him were read at a meeting of the Chemical Society of England, and will in due course be published in the Chemical Society's Journal, as also in Germany:—"Mercury Hyponitrites," "On the Nitrites of Mercury and the Conditions under which they are Formed," and "The Interaction of Mercurous Nitrite and the Alkyl Iodides."

A CORRESPONDENT sends us the following interesting note:—

Mark Pattison in his *Life of Milton* (pp. 23-24) says: "There is no such word as 'Penseroso,' the adjective formed from 'Pensiero,' being 'Pensieroso.' Even had the word been written correctly, its signification is not that which Milton intended; viz., thoughtful or contemplative, but anxious, full of cares, carking." As a matter of fact he is wrong on both points through forgetting the difference between modern and earlier Italian. "Penseroso" was a current form when Milton wrote, and it meant what he intended it to mean, viz., musing, meditative—a point which was settled decisively by a correspondent of *Notes and Queries* (seventh series, Vol. VIII, p. 326) from a French-Italian Dictionary published at Geneva in 1644. "Pensif (pensive) - penseroso, che pensa (he who thinks). *Pourquoy estes-vous si pensif?* - Perché state voi così penseroso? (Why are you so meditative?) Il est tout pensif - Egli è tutto penseroso (He is quite full of thoughts)." Florio gives both forms "penseroso" and "penseroso." (Dictionary 1598). It would have been curious if a careful scholar like Milton had blundered over such a simple matter as the choice of a title for his own poem. [Cf. Mr. Verity's notes on *Il Penseroso* (p. 95).]

UNIVERSITY AND EDUCATIONAL INTELLIGENCE.

Messrs. C. LITTLE AND A. THOMSON have been appointed to help the Registrar in tabulating the results of the Entrance, F. A., and B. A. Examinations.

Tabulators.

THE Ranchi Mission School has been recognised as a H. E. School qualified to send up candidates to the Entrance Examination.

New Recognitions.

THE portion, commencing from the middle of page 13, and ending in page 23, has been omitted from Urdu Entrance Course in 1898 and the Urdu Selections by Shams-ul-Ulama in 1899. Ahmad prescribed for the Entrance Examination in 1899. The following book has been prescribed as the text-book in Urdu for the Entrance Examination in 1899: Revised Selections in Urdu by Shams-ul-Ulama Ahmad (aboutly to be published).

THE Entrance Examination in 1898 will be held on the 28th February, and on the 1st, 2nd, 3rd, and 4th March 1898. Applications and fees for admission to the Examination must reach the Registrar on or before the 17th January 1898. The F. A. and B. A. Examinations in 1898 will be held on the 7th, 9th, 10th, 11th, 14th and 15th of March 1898. Applications and fees for admission to these Examinations must reach the Registrar on or before the 24th January 1898.

THE M. A., Premchand Roychand Studentship, B. L. and Honours in Law Examinations in 1897 will be held on the 15th of November 1897, and following days. Applications and fees for admission to the M. A. and Honours in Law Examinations

must reach the Registrar on or before the 16th August 1897. Applications and fees for admission to the Premchand Roychand Studentship Examination must reach the Registrar on or before the 15th May 1897. Applications and fees for admission to the B. L. Examination must reach the Registrar on or before the 15th October 1897.

The re-examination of the unsuccessful candidates at the ensuing 2nd M. B. and 2nd L. M. S. Examinations will be held on the 15th November 1897, and following days. Applications and fees for admission to these Examinations must reach the Registrar on or before the 30th October 1897.

FOR "Whitehall Drawing Copy Book, Nos. 1, 2, 3, 6 and 9, Freehand," the following books have been substituted as text-books in Drawing for the Entrance Examination in 1899:—Poynter's South Kensington Drawing Books, First Grade, Ornament Books I to VI, and Freehand Elementary Design Books I to II.

THE members of the Committee appointed by the Faculty of Vernaculars at the F. A. Arts, on the 28th of March 1896, to consider and report on the proposal, and B. A. Examinations. "That at the F. A. Examination and at the B. A. Examination in the A Course, where a Classical Language is taken up as the third subject, a paper be set containing (i) passages in English for translation into one of the Vernaculars of India recognised by the Senate, and (ii) a subject of original composition in one of the said Vernaculars; text-books being recommended as models of style," have submitted the following report:—

"With a view to encourage the study of Indian Vernaculars, and at the same time to avoid giving any unequal advantage to one class of candidates over another, we recommend that an optional paper, requiring original composition to be written in Bengali or Urdu, be set at the F. A. and B. A. Examinations, proficiency in which will entitle a candidate to a special certificate, but will not be counted towards a pass.

Mr. N. N. Ghose joins in the report, but wishes to omit the word "unequal."

Mr. A. M. Bose adds the following note:—"I was unfortunately not able to attend the meeting of the Committee. I do not know if sufficient value will attach to the special certificate referred to in the Report to induce many students to appear at the proposed optional Examination, and to make it worth the while of the University to incur the additional outlay which the holding of this Examination at the F. A. and the B. A. stages will involve. Possibly the Committee contemplate the institution of prizes or medals by private munificence, or otherwise to encourage candidates appearing in it. If such an examination is to be held, why not include original poetical composition in Bengali or Urdu also within its scope?"

THE INDIAN CIVIL SERVICE EXAMINATION.

II.—THE SUBJECTS.

IN a previous article we reviewed the fortunes of Indian candidates during the last five years at the Indian Civil Service Examinations, and contended that the new scheme was not altogether unfair to them provided that they avoided the mistake of making Mathematics and Science their principal subjects. Since writing a valuable confirmation of the truth of our observations has been found in certain remarks of a writer in a recent number of the *Cambridge Review*. Referring to the results of the Civil Service Examination of 1896 he writes:—"A notable feature of the Examination is the dearth of candidates who take Natural Science. No branch of it has been taken by any Cambridge man who has gained a first class in the Tripos, or treated it as his main subject of study. And the case is much the same with successful candi-

dates from other places. Elementary Chemistry and Elementary Physics is only six out of the whole number, Higher Chemistry by two, Higher Physics by one, Geology by eight, Botany by two, Zoology by none, Animal Physiology by none. Mathematics has been severely treated in the Examination, and the highest mark gained by a successful candidate (21st rWangler) is 1,055."

Setting then aside Mathematics and Science as subjects of special difficulty, we may proceed in the present article to review the rest of the scheme. Next, in descending order of difficulty, to Mathematics and Natural Science, are Latin (750 marks) and Greek (750). Indian candidates hardly ever offer those subjects. We know only of two cases in which Latin was offered, and the marks obtained were not very satisfactory. Mr. Patel from St. Xavier's College, Calcutta, who was reputed to be a good Latin scholar, scored only 193 out of 750, while Mr. F. X. D'Souza got 288. Neither offered Greek. English candidates, however, almost all of them offer both these subjects, and score very high marks indeed. In Latin and Greek, Indian candidates are distinctly at a disadvantage in their contest with their English rivals. For, as the Civil Service Commissioners themselves declare, the scheme of the Examination has been made to embrace most of the subjects of the Honour Schools in the Universities of Great Britain and Ireland, "so that no candidate who may fail should, to whatever calling he may betake himself, have any reason to regret the time and labour which he has spent in preparing himself to be examined." The results justify the anticipations of the Civil Service Commissioners "who desire to avoid all disturbance of the general course of University studies, and to render it possible for those, who have graduated with Honours at the Universities, to attend the Examination of the Indian Civil Service with good prospects of success." Most of the candidates offer Latin and Greek as their principal subjects, and almost always score high marks.

Of less difficulty than Latin and Greek is English Literature (500 marks). Here Indian and English candidates are equally circumstanced. The examination is not very stiff, but English Literature takes much time to prepare carefully, and English candidates hardly feel it convenient to substitute English for Latin or Greek or other more paying subjects. Moreover, there are no very good arrangements at the Universities for candidates taking up English Literature. In this respect Messrs. Wren and Gurney's institution compares very favourably with the Universities, English Literature notes from Mr. Wren's institution being very highly valued by the candidates all over the country. Mr. Atul Chandra Chatterjee, who headed the list last year, offered English Literature, but was not very sanguine about securing high marks. Writing on the 1st September, 1896, he says:—"English Literature followed next, the special period in my year having been from Chaucer to Spenser. They generally ask several compulsory grammatical and philological questions, but strangely, although the period invited such ques-

tions all the more, there were no textual or philological questions, and I suffered very much because I had unduly neglected 'aesthetic criticism.' I have done very little work on English Literature, the subject being one of the least paying, and I shall be satisfied if I have scored about 150 out of 500." From the table of marks given in the November issue of this *Magazine*, the estimate will appear to fall far below the actual result, Mr. Chatterjee standing first in English Language and Literature with 324 out of 500.

Next come (a) Logic and Mental Philosophy (400 marks) and (b) Moral Philosophy (400). The subjects are usually offered by a pretty fair number of candidates, but the actual figures show that the marks obtained are in the great majority of cases poor. The reason seems to be that the standard exacted by the examiners, who are usually experts, is very much higher than what the candidates find it convenient to get up. Mr. Janendra Nath Gupta, who was reputed to be a distinguished student in Philosophy, got only 258 out of a total of 800 in that subject.

The most favourite subjects with English and Indian students alike are English Composition, i.e. English essay-writing (500 marks) and Political Science, including Analytical Jurisprudence, the Early History of Institutions and Theory of Legislation (500). The Indian candidates generally do very well in English Composition, sometimes getting 66 per cent. of the marks, and even more, though the records show sometimes very bad failures. In 1896, however, Mr. A. C. Chatterjee scored 81 per cent. marks and stood fourth in English Language, the first gaining 88 per cent. marks, while in Political Science, he stood first with a score of 389 out of 500 marks, another Indian candidate, Mr. Caminade, coming up so high as the third in the subject with a score of 345 or 69 per cent. marks. It may be pointed out, however, that English candidates who offer Mathematics as their chief subject generally get poor marks in English Composition as compared with others who take up literary subjects, though even here some exceptions may be noted. A mathematical man from Cambridge who scored high marks in Mathematics got only 38 in the English essay. In England, candidates are given a regular training in the practice of English Composition, while such training is sadly neglected in our colleges here. The essay should fill not less than two foolscap pages, and is valued more by the *quality* than the quantity of what the examinee writes. The subjects on any one of which candidates are called upon to write an essay are generally *four* in number for every year, and are so distributed as to offer equal chances of securing high marks to all candidates whatever their special attainments,—Classics, Mathematics or the Historical subjects.*

* Thus in 1892, the subjects given were:—(1) "In civilised ages men write histories; in barbarous ages they act them;" (*Michelet*.) (2) "The importance in national development of the growth of large towns;" (3) "Architecture as the expression of national character;" (4) "Inquiries into Nature have the best result when they begin with physics and end in mathematics (*Bacon*)."

Mr. Kiran C. De, a mathematical student, wrote on the last subject and got 340. Again in 1893 the subjects set were:—(1) "The guarantees for permanence and progress offered by modern as compared with ancient civilisation;"

Political Economy (500 marks) is a subject which is taken up by some who offer historical subjects, but not always. It is a subject which takes some time to master. In our Universities they have generally followed the old school as represented by Ricardo and his follower Mill; but candidates for the Indian Civil Service Examination must acquire a knowledge of economic theory as elaborated by the new school of economists represented by Marshall, Caird, Sidgwick and MeLeod. The subject however, is not so difficult as is supposed. The difficulty, such as it is, arises from the fact that the English candidates taking up Latin and Greek, and Roman, Greek and English History, hardly find sufficient time to devote to the subject of Political Economy. The consequence is that it is generally laid aside as a *minor* subject. In short it is a subject which the Indian candidate may profitably take up as one of his *principal* subjects seeing that he cannot, like his English rival, offer Latin or Greek.

Greek History (400 marks) and Roman History (400) are usually offered by English candidates taking up literary subjects, but are usually avoided by Indians, from a mistaken notion that without a knowledge of Latin and Greek, the candidate has hardly any chance in Roman and Greek History. The notion is shared in by most of our public men, and is traceable to certain observations made by the Civil Service Commissioners on the syllabus of subjects for the open competition. The Commissioners observe that in Greek and Roman History candidates are expected to show a knowledge of the original authorities. They further declare that questions concerning the whole periods named will be set, but candidates will be allowed to attempt only a limited number of them. Two papers on Greek History are set every year. Not more than six questions can be attempted by the candidate out of a total of twelve to sixteen in the first paper, and of ten or twelve in the second. In 1892 and 1893, in a total of sixteen in the first paper, only four questions were set which required a knowledge of the original authorities through the Greek language; while in the second paper such questions were limited to only three out of a total of ten in 1892. In 1893, no such question was set at all in the second paper. It appears, therefore, that while the candidates are recommended to refer to the original authorities in answering their questions, a knowledge of the Greek language in a candidate offering Greek History has not been made obligatory upon him. So also in Roman History, out of ten questions in the first Roman History paper in 1892 and 1893, only

four questions required a knowledge of the Latin language; and candidates were invited to attempt only *six* out of the total number to obtain full marks. The second Roman History paper in 1892 contained only *one* question out of a total of ten, any six being the maximum number to be attempted; while no such question at all was set in 1893. Since 1894, however, a departure has been made, one (and sometimes even two) questions in Greek and Roman History having been set which were obligatory on the candidate, and which required a knowledge of the original authorities through the Greek or the Latin language. This, no doubt, is a disadvantage to the Indian candidate, and may, in time, if the examiners are so minded, amount to a positive hardship. But this should not prevent him from taking up these subjects if he finds he has the necessary time at his disposal. In any case Greek History and Roman History may be taken up by him as minor subjects, and should certainly have preference over the science or mathematical subjects to which reference was made in previous article.

English Law (*viz.* Law of Contract, Criminal Law, Law of Evidence and of the Constitution), is a subject which, judging from the nature of the questions set, must be very paying; and can be very usefully suggested to the Indian candidate as a subject which he should get up. Mr. Commode of the Madras Presidency who stood 32nd on the India list in 1896, stood 2nd in the subject, and Mr. Chatterjee 3rd, with a score of 235 and of 211 respectively. It is not, however, a favourite subject with the English graduates from Cambridge and Oxford, not because the questions on the subject are difficult, but because it is altogether a new subject to them. Besides, under the new regulations, a multiplicity of subjects is not a gain but a distinct disadvantage to candidates, no candidate being allowed any credit at all for taking up a subject in which he is a mere smatterer, except in the case of English Composition and Mathematics, in which no reduction is made from the marks assigned to a candidate. A similar rule obtains here at the Premaud Roychand Studentship Examinations, "where only marks in excess of thirty per cent. in each paper are counted towards the total, and each mark above 70 counts as two marks towards the total." The one thing that forcibly strikes the Indian candidate in England is the extreme importance attached to *thoroughness of preparation* exacted by the examiners. Thoroughness of preparation in two subjects is far more paying than a tolerable knowledge of many things. No subjects being obligatory on the Indian Civil Service candidate, he is foolishly tempted to take up as many as he possibly can. Mr. Atul C. Chatterjee, however, had the advantage of learning from Mr. K. C. De and Mr. J. N. Gupta, who had passed their examinations before he started for England, that an Indian Civil Service candidate must give up the ways of Indian students at home, however distinguished he may be at the Calcutta University, and must make thoroughness his motto if he would compete with the best men from the English Universities.

(2) "The art of Biography and its masterpieces;" (3) "Fiction has no business to exist unless it is more beautiful than reality;" (4) "The influence of Terminology on the progress of the Natural Sciences." Coming down to the year 1896, the subjects given were:—(1) "In Shakespeare, Character plays the part of the Fate in Greek Tragedy;" (2) *Exemptio probat regulam*;" (3) "The influence of scientific discovery on our current views of morality;" (4) "The use and abuse of historical analogies." Mr. Atul C. Chatterjee took up for his essay the historical subject, he having made historical subjects his special study in the Cambridge University, whence he passed the Historical Tripos Examination the previous year 1895.

* See Mr. A. C. Chatterjee's marks on p. 144 of the November issue of this Magazine.

English History (500 marks) and Modern History (500) are subjects which are usually taken up by candidates offering literary subjects. These, if properly got up by Indian candidates, as they are by students at the English Universities, and not as at coaching institutions, seem to offer a fair prospect of success to such of our countrymen as go in for the examination. The questions are generally very straightforward and comparatively easy for those who have any real knowledge of the subjects. Mr. Atul C. Chatterjee's signal success at the recent examination may be traced principally to his having done well in the papers on English History and General Modern History, in which he scored *maximum* marks of 365 (out of 500) and 423 (out of 500), respectively. Altogether the subjects are paying if properly mastered, and should be carefully prepared by intending candidates. General Modern History, however, does not cover so wide a field at the examination as the name might suggest. Candidates are, at their choice, examined in any of the following periods:— (1) From the accession of Charlemagne to the third Crusade (800 A.D.—1193). (2) From the third Crusade to the Diet of Worms (1193—1521). (3) From the Diet of Worms to the death of Louis XIV (1521—1715). (4) From the accession of Louis XV to the French Revolution of 1848. The third and fourth periods include Indian History. There are no good text-books on the first period and Indians may be recommended to take up the fourth period, the period which is usually taken up by the majority of those who offer Modern History.

French (500 marks) is a very favourite subject with the majority of English candidates, and they generally score good marks in it. Indian candidates obviously find it difficult to offer French; but they may take up Sanskrit, in which the examination, though harder than what it used to be under the old regulations, is still not so stiff as it might have been, as would appear from the fact that Messrs. Kiran C. De, A. C. Chatterjee and S. C. Mallik all scored high marks in Sanskrit, although they were all Mathematical or Science (B. Course) students when taking their B.A. degrees in the Calcutta University. An altogether different method from that which obtains here in our schools and colleges will have to be adopted by the Indian candidates offering Sanskrit. The candidates are required to translate into English, from four to six long Sanskrit passages taken from standard works like the following, the Mahabharata, the Ramayana, the Panchatantra, Manu, Dasakumarharita, Meghduta, Raghuvansa, Sakuntala. No text-books on the subject being prescribed, the students have to acquire a good working knowledge of the language. The examiners, however, are generally considerate, for whenever any difficult words or expressions occur in the passages which the candidates might not be expected to know, they generally append foot-notes in English or in Sanskrit to them. It is also a rule with them to help the candidates with the standard commentaries whenever they prescribe passages for translation into English from Meghduta, Raghuvansa, &c. Last there were six long Sanskrit passages, two being Vedic, and one could choose

any four (one of them being Vedic) for translation into English. The classical passages were from the Mahabharata, Malati-madhava, Dasakumara, and Manu with Kulluka's commentary. Similarly in 1893, there were six passages given, out of which only four were to be translated into English; one of which must be Vedic, one passage from the Ramayana, one from Malavikagnimitram, four shlokas from the Raghuvansa with Mallinath's commentary; the fourth from the Panchatantra; the fifth from the Rig-Veda and the last from the Satapatha Brahmana. Then they set a fairly long piece of English to be translated into Sanskrit. This completes the first Sanskrit paper. On the History of Sanskrit Literature, a comparatively easy subject for Indian candidates, the candidate is asked to answer only six out of twelve questions; and six only out of twelve on Sanskrit Grammar and Vedic Philology. The questions on Sanskrit Grammar are generally very fair; but the questions on Vedic Philology are a little too stiff. Last year, in particular, the Vedic questions were considered very minute and out of the way. As a general rule the Indian candidates give Vedic questions the go-by, mostly because they have to get up a variety of subjects in the course of one or two years during the time allowed to them by the age-limit.

We make no apology for the length at which we have reviewed the subjects now prescribed at the Indian Civil Service Examination. The scheme deeply concerns University learning, both in England and in India. It aims at avoiding "all disturbance of the general course of English University studies," at encouraging thoroughness, and at discouraging cram and superficiality. We have indicated how far it has succeeded in doing this, and we cannot but hope that the good influence of the new rules will be felt in the end, out here, where in spite of many protests depth is constantly sacrificed to surface.

SATIS CHANDRA MOOKERJEE, M.A., B.L.

SEEBPORE ENGINEERING COLLEGE.

TECHNICAL education in India is a subject about which hitherto much has been said and little done. Its importance is admitted by all. The people of Bengal are at present clothed in Manchester cotton goods, yet Bengal was once filled with industrious weavers. Arts and manufactures are in decay. The country has been denuded of forest. The raiyat uses the same plough that he used three thousand years ago, and burns for fuel what he should use to enrich the land. Yet the country is rich in coal, iron and other minerals, which still lie almost entirely neglected. It is, in short, clear that the spread of technical education and of practical science are the most important methods by which we can render possible the great increase in material wealth for which the country affords such natural advantages, an increase which is not simply desirable but imperative. But the question of technical education is not settled by the admission of its importance. Here, as elsewhere, the difficulty is how to impart technical education

effectually to the masses of the people. The first step in the right direction was taken in 1880, when, under the auspices of Sir Ashley Eden, the Seebpore Engineering College commenced its work. The second step has been taken recently in 1895, when it was decided to hand over to the college a portion of the government workshops and to equip the institution with the electrical and other machinery required to make it a real centre of technical education in these provinces. When the college was founded it was no doubt intended that technical education like general education should "filter down." In both cases the process has proved very slow, and for a long time it has seemed as if technical education was at a stand. Instead of keeping pace with the country's requirements the Seebpore College lagged far behind. The accommodation, both in the college and in its workshops, was insufficient and antiquated. Its instruction was confined to a groove which, however suitable twenty-five years ago, was quite unsuitable to the requirements of the present day. There was, for instance, a professor teaching electricity as part of the college course, but he had no electrical machines at his disposal for the purpose of giving his lectures a practical turn. Yet the practical study of the subject is an urgent need of the day, for, unless indigenous skilled labour is found to work electric plant, introduction of this industry is not likely to make progress in the province, and the projects requiring the employment of electricity which are springing up on all sides in and around Calcutta, will be considerably delayed if the contractors have to train their own skilled labourers. So apparent was this that an enterprising firm of Calcutta engineers actually lent the college a number of electrical machines so that practical instruction might be given in the subject. With the Government College of Engineering in this unsatisfactory condition, it was not likely that other effective centres of technical education would arise in the province. From time to time technical schools supported either by district boards or by private munificence were opened, the course of instruction being modelled on the course at Seebpore. Their funds were, as a rule, sufficient to enable them to employ a fairly competent headmaster, often an ex-apprentice of the college, and equip a carpenter's and a blacksmith's shop. But their financial condition was such that they could never rise above the standard of primary industrial schools. They had no further means of training their more advanced students; and as separate institutions they could not but prove failures.

In these circumstances the reform of the Seebpore College and of the system of education centering in it has long been urgent. The educationist demanded that the accommodation and equipment of the college should be greatly increased; that workshop provided with every necessary piece of practical apparatus should be added, and that the technical schools throughout the province should be affiliated to the college and send on their best students to it. The financier pointed out that this was a costly experiment which the depleted treasury of the Government could hardly

permit, and the reform would probably have been long deferred, had not the Government, yielding to the urgent representations of the educational authorities, permitted half its workshops adjoining, covering an area of about 26,000 square feet, and adjoining the college, to be taken over as class rooms and transferred the practical training of the students from the Public Works to the Education Department. The change, which cost the Government comparatively little, was effected during the year 1895-96 without any break in the continuity of the instruction, and the practical training now given under the Principal of the College is, we are assured, a distinct advance on the old method. In the course of the year large quantities of useful furniture for shops and laboratories and several machines were constructed at a very low cost. An experimental engine was fitted for the sole purpose of valve setting, which is compulsory for all students. Experimental electric work was carried on; dynamos and motors were set to work; and pattern-making was introduced. From a financial point of view, the working is fairly satisfactory. The value of the return is greater than the amount sanctioned by Government to meet the cost of practical training excluding the pay of instructors, and the shops roughly speaking may be considered to be self-supporting. A full practical course in electric engineering has already been introduced with a special laboratory, which includes every type of engine, dynamo, and cell, so as to give a wide range of instruction to the students when the plant is at work. A complete electric installation has been provided for the lighting of the college at the cost of eighty thousand rupees. Proposals for a mining laboratory have been sanctioned, and the necessary machines will shortly be purchased. Meanwhile, the knowledge that sufficient accommodation would be at the disposal of the college made it at once possible to draw up and put into execution a general scheme for affiliating the technical schools in the province which might help to place them on a firmer footing than before, and be the foundation of a sound system for disseminating the advantages of industrial training in Bengal. Technical schools have more than once been hampered by variety in the views of their managers, and in order that technical education may succeed, uniformity is essential in the elementary stages of instruction. The enforcing of definite rules of affiliation must put a stop to experimental suggestion by local lay advisers. Already, considerable progress has been made in this direction, and the college has been duly connected with some six or seven schools which as feeders will be invaluable.

Under the new system the college will manufacture machinery with the aid of the students. As soon as a sufficient store has been made for the college, the machinery manufactured will be supplied at a reasonable cost to the schools, which will rank as higher technical schools, and they in their turn in the ordinary manipulation of material for the instruction of their students will be able to equip any new primary schools that may arise. In this way the benefits of mechanical power will be disseminated throughout

the province into the remotest districts and the industry of machine manufacture would be firmly introduced into the country. In fifteen or twenty years this equipment of the central college and development of primary into higher technical schools should be complete, even without any private donations, which should certainly be attracted to further the movement when its economic advantages come to be understood. An interesting case has already occurred which illustrates the advantages of the new state of things. The Elliott School at Comilla required appliances which, if purchased in the market, would have cost not less than two thousand rupees, but which were made at the college at the cost of only four hundred. Thus the college will supply the schools with appliances, and the schools will in return send up their best students to the college. "Within a measurable time," writes Mr. Slater, "these schools will be able to act as feeders to the Seebpore Engineering College. In their present stage of existence they are teaching the elements of manual work in the various centres where they are located. If properly worked, with necessary equipments which would require State help and regularly supervised by trained inspectors, these technical schools will be able to turn out a duly qualified set of students for admission into the Engineering College every year. * * * * The Bihar Industrial School sent up eleven candidates for examination, nine of whom passed and six were admitted into the third year class of the apprentice department." The prospects before those who pass out from the Engineering College are surely sufficiently inviting. They do not seek for Government employment. The Government of India under a recent ruling offers only one non-pensionable post as third grade overseer on Rs. 60 a month; whereas private firms are glad to give them salaries of Rs. 150 or Rs. 200 a month. "As long as this rule is in force," says the official report, "the best European and Eurasian students will get employment in private firms; but it seems to be a pity that Government cannot, after being at the expense of their education, entice some of them to join their service. Out of the last batch of seven European apprentices who left in February, six are now employed as follows:—One in a Calcutta engineering firm, one in the India General Steam Navigation Company's boat yard, one in a private engineering firm near Darjeeling, two by the East Indian Railway Company, and one as an assistant engineer on a tea garden * * * Every one of these men would have been a useful subordinate on railways, especially on frontier work; but they will not join government service on a salary which is insufficient to support them." We doubt if such a state of things is much to be regretted. Government will no doubt, if necessary, offer better terms. But it is most undesirable that people should be constantly looking to the Government as the great employer. It is clear that this rich country is crying out for skilled workmen of every grade and every description, and is ready to pay them handsomely; and this is as it should be. A new era has begun in technical education and manufacturing enterprise. If the movement now started is properly supported and carried on,

technical schools during the next twenty years will multiply a hundred fold and Bengal will at length enter upon its great heritage as a manufacturing country.

LITERARY NOTES.

MR. A. L. LOWELL has written an accurate and elaborate work in two volumes on the *Governments and Parties in Continental Europe*, describing the constitutions of France, Italy, Germany, Austria and Switzerland, and the working of their institutions. (Longman & Co.)

THE citizens of San Francisco have agreed to pay 4 million dollars towards the building and endowment of a University there, on condition that the State of California will grant half a million.

UNDER the title 'The Cambridge Modern History' Lord Acton has undertaken to edit a comprehensive history of modern times, commencing from the end of the middle ages. The best historians in England and America will be invited to contribute. Events will be arranged according to a new method, following the natural order of cause and effect, and not in the merely outward order of place and time. The march of European intellect will be traced as it came successively under the dominant influence of religious, philosophic, political and scientific ideas. Of the twelve volumes which will complete the work, the first dealing with the Renaissance will be published in October 1899, to be followed by two volumes in each succeeding year.

MR. MURRAY announces that he will publish early in this year the poetical and prose works of Lord Byron, with a new text collected with the original MSS and the revised proofs of the poet himself. Several unpublished poems and fragments will here appear for the first time. Omitted names and passages have been restored in the published letters, and many letters which could not be printed by Moore will be included in the work, which will be edited by Lord Byron's grandson, The Earl of Lovelace.

MR. HENRY CRAIK has issued the concluding volume (dealing with the nineteenth century) of his *English Prose Selections*, which, it will be remembered, is framed on the model of Ward's well-known *Selections from English Poets* in four volumes.

WE are glad to see that *Tom Brown's School Days* has been added to the Cranford Series, with 80 illustrations by Mr. Sullivan.

THE DISPERSION OF PLANTS.*

OUR subject is dispersion the not the distribution of plants; the process by which plants are spread, not the result of that process. We are all familiar with the fact that different plants are found in varying latitudes, at varying altitudes, under varying climates, and on varying soils; and that apart from these circumstances, places once quite barren are afterwards in some strange way filled with vegetation, as for example Barren Island, or the volcanic Narcondam, or the coral Laccadives, or Krakatau, devastated in 1883, and partly reboised since. These facts suggest three questions:—Why, whence, and how do these plants come to be so distributed? We are to deal with the last question; and this is the question of dispersal.

* Abstract of a lecture delivered by Surgeon Major D. Prain, M.B., F.R.S.E., on the 16th January, at a meeting of the Madrasah Literary Society.

A general explanation without technical details is all that is here attempted. Plants are dispersed by three agencies; by water by wind, by animal carriage. If dispersal is by floating, it matters little whether a float, or a cork-jacket, or a raft be used, and as little whether the floating parts are from the seed, the fruit, or the flower; if by flying, it does not affect the result, if the seed uses a balloon, or a parachute or a kite, which we now call an aeroplane. Nor can all the interesting instances be given, but mostly such as are familiar to those who can care any day to look for them.

Familiar instances of water-carried plants are the cocoanut, the country almond, and the tipari, which travels in a tub; the fruits of the sundri, mangroves, fiddle-wood, and kuranj; the seeds of devil's peas and elephant climber. The simpler the contrivance for floating the plant, the more efficacious. Seeds and fruits of the kind mentioned keep in water various lengths of time; many over forty days. Germinable seeds from South America of the West Indies have thrown upon the Azores, Ireland, and Norway. All that is needed is that the vital part of the seed be kept from contact with water. This may be provided for by the seedcoats, as in the elephant climber, or by the shell as in the cocoanut. Floating plants like water-lilies often avoid the risk of floating. They must germinate in mud, and so they deliberately sink their seeds by developing a special extra coat or a special wall of fruit. The seeds in sinking are carried forward by the water, still the progress is slow. Other plants wander hobbly in water, as for example the duck-weed, the water-soldier, and the frog-bit, which pass one's boat on the river in the rains. Whence have they come and whither are they going? They have been swept out of pools by the floods, and will be swept into others by the tides. We have also seen sea-weeds torn by the storms thrown up as wreck on the beach. Any that find a shelter will grow again. Here we have water aided by wind to which latter we now pass.

Small and light seeds or the spores of ferns and club-mosses are carried by the wind. The seeds of orchids are ballooned along. Seeds too with wings or parachutes are often sent by light breezes to great distances. Even if there is no wind, there is very often an arrangement for gyratory motion that carries the seeds clear of the parent tree. For the parent is as careful of itself as of its seed. It tries to give the seed every chance of going for its benefit; and it tries also to avoid direct competition. Any part of the fruit or the flower may be so developed as to help the seeds to disperse. Balloons are formed by only one carpel having seeds and the other carpels becoming air-chambers. Any seed that can be carried by wind can also be carried by water. Many plants are transported hobbly through the air. Sometimes a part is thus moved, as in the case of viviparous plants which progress in one of two ways. Either the plant bends down its head to form the root of the new plant, or a part of the plant is shaken off and carried away by the wind. The rose of Jericho is an instance of a plant being wholly transported through the air. When dry, it curls up and rolls along under the influence of the desert wind. But if a shower damps it, it squats down, sends in its root and does some growth.

Living creatures help to transport plants in two ways. Either the fruits are eaten and the seeds are rejected, or voided, unharmed; or the fruits or seeds become attached or adherent to the bodies or limbs of animals. Birds assist most in the first way, animals in the second way. We might think that man was the most useful agent for transporting plants. But the plants, if they could speak would tell us that man's liking for them was a most unlucky accident. Our grudge against the blackbird is not shared by the gooseberry or cherry. Even monkeys are more sensible and less harmful than man. They do not throw the refuse into waste-bins, but drop the seeds where they eat them. Still monkeys are bad carriers as compared with strong flying pigeons, who take the seeds from land to land.

The plants have many ways of inducing the birds and animals to carry them safely. The gooseberry has many seeds and small pulpy coat for each; the coffee bean has only two. Nutmegs and litchis have a fine fleshy coat, a mace. The grape, tomato, and tipari, have dry hard seeds inside a general pulp. The cherry and peach have a hard stone inside a soft fruit. Half the fruit is soft to invite the friendly visitors, the other half is hard to preserve the delicate almond inside. Is the attracting character the primary one? Perhaps not. The tough coat that helps the country almond to float, the soft outer coat that invites the flying

fox to eat, were doubtless protective developments. Birds like hornbills do the work the plants desire very well. They have a short alimentary tract; and the seeds are soon voided. Bats are also very useful in local dispersion. They take the fruit from the tree, and go to another special tree to eat it. Small rodents may aid. The rats have carried the country-almond all over Barren Island. Squirrels often make caches and forget them. Even ants will transport seeds without harming them.

There are two ways in which animals may carry plants by attachment. The attachment may be direct or it may be indirect. In the latter case, mud containing seed sunk in it gets on to the feet of the feathers of a bird by the water-side. The bird, when frightened, starts up with the mud on it, and often goes some way before it finds another suitable piece of water. The seed is soaked off in the new pond, and begins to grow there. Direct attachment is affected by sticky hairs or glands, or by hooks. Most of these glands or hooks or bristles are developed to prevent the access of unwelcome insect visitors to the flowers. They only come in later on as excellent aids to distribution. Man is just like an animal when his connection with plants is concerned. We force our way through some undergrowth, or cross a grassy patch, and every time we stop to pick off the burrs or clear the spear grass from our ankles, we are assisting in the process of dispersal. How thoroughly nature circumvents us. When we sit down to rid us of these pests, we select precisely the place where they desire to be deposited. Man distributes deliberately in all kinds of culture, but of this nothing need be said. At the same time man also distributes unconsciously. A patch of forest is cleared in the terai. Tea is put down. Presently one hears of the outbreak of a blight. The blight may be a species that is known to live in the forest, and yet do little harm to the plants it attacks there. The plant attacked so badly may in its wild stage be free from disease. People are sometimes astonished that such things should be. The astonishment is that they do not always occur. Man deliberately goes and disarranges the wheels of nature's machine, and wonders that they will no longer go smoothly. It is the same with carefully cultivated cereal crops. We try to grow rice or wheat with the softest and plumpest possible ears, forgetting that in so doing we are inducing an unnatural condition as is induced in the liver of the geese that are fattened to make the famous paté. Apart from this, man introduces with his grain countless weeds that grow only in fields and waste places, and will not live in a good healthy forest. The cereals may refuse to grow or be destroyed; the weeds once introduced are hard to kill. So when your canary escapes from its cage, it falls a ready victim to the cat; while the rat, that used to eat the canary's food, and that you got the cat to catch, rears a large family and lives to an honoured old age. Weeds are protected against destruction. The very substance that makes them sticky probably makes them bitter and disagreeable to taste. The hooks that help to give them free transit outside, make them difficult to negotiate inside an animal. Fruits are attractive to induce their consumption, so that the seeds may be distributed, but they are also often repulsive and disagreeable when unripe so as to preserve the seed till it is fully developed and is ready for dispersal. Many plants have bitter and disagreeable flowers, and as a rule flowers are more disagreeable than leaves and escape when the leaves are browsed. So the fruits can be formed and the species perpetuated. Animals and birds carefully avoid injurious fruits. The only unintelligent animal in this respect is man. Why it might be asked should the leaves of plants be edible at all? From the plant's point of view, the support of animal life is a secondary consideration. It is clear that the leaves are edible in order that the animal coming to eat them may brush against the sticky fruit. If the vegetables could reason the matter out, they would doubtless explain that they supported these tiresome animals simply to utilise them as dispersing agencies.

This brings us to almost the last phase of our subject, the arrangements that many plants have for merely local dispersal. Who has not lain on a sunny afternoon on a warm dry "broomy knove" and listened to the tinkle of its crackling pods as they burst with an elastic jerk and pitch their seeds abroad? Who that has pushed his way through the gorse has not noticed that to touch the bushes increased the crackling ten-fold? The crackling means that the gorse plant is busy, deliberately sowing

its seeds, and that it was giving them a chance of growing outside the patch that its own roots depended upon for nourishment. If some beast with a thick woolly coat passes that way, the plant has no intention of missing the chance of getting its seeds taken as far away as possible. The garden balsam is known as "impatiens" because the still green fleshy seed pod bursts when touched and scatters its seeds. The squirting cucumber does the same thing, but in a slightly different fashion.

On a review of the whole question, we note how very conservative nature is. There is no lavish development of new and special machinery. Some part or other of the ordinary economy of the plant is made to serve. It is not always the same part. Widely different plants, palms for example and peas, use the same agency. Others nearly related use quite different ones. Very few of the arrangements serve merely as aids for dispersal. The vast majority are somehow connected with protective functions. And very few are only fitted for only one kind of dispersal. Most may be quite well dispersed in several different ways.

Which it may be asked is the most efficacious method? That depends upon the nature of the place. In the Laccadives where all the plants have been introduced, the distribution is as follows:—

Cultivated plants introduced by man	... 25 per cent.
Weeds also introduced by man	... 40 " "
Plants introduced by the sea	... 20 " "
Plants introduced by the winds	... 7 " "
Plants introduced by fruit-eating birds	... 4 " "
Plants introduced by wading birds	... 4 " "

Leaving man aside as an accidental agency, we get exactly the proportions which we might expect. The sea contributes the highest proportion, because its flotam would be the first to land on the newly emerged atolls. The chances are all against land plants with wind-borne seeds finding a suitable soil till long after the sea-shore species had begun to grow and to make by their decay some humus. Besides wind-borne seeds might so easily miss the islet. Birds of the fruit-eating kind would not come till there were trees of some other sort to invite them to alight there. Wading birds would come last of all, after men had dug wells and tanks. Was man there before the cocoanut or did the cocoanut attract him? Who can say? The cocoanut is so recent an importation into Ceylon that it almost comes into historical times. Yet if man did not go to the Laccadives for the cocoanuts it is hard to think what took him there.

In the case of Narcondam; Barren Island and Krakatau, human agency does not come into play at all. There are also no wading birds to be considered. The proportions are:—

In Narcondam.	
Plants introduced by the sea	... 40 per cent.
Plants introduced by the birds	... 50 " "
Plants introduced by the winds	... 10 " "
In Barren Island.	
Plants introduced by the sea	... 43 " "
Plants introduced by the birds	... 44 " "
Plants introduced by the winds	... 13 " "
In Krakatau (in three years).	
Plants introduced by the sea	... 45 " "
Plants introduced by the winds	... 53 " "
Plants introduced by birds	... 2 " "

In lands where the forests is older, and where the land projects more from the water and looks more attractive, the agency of the sea and the birds is about equal. The winds in spite of the strength of the monsoon play but an insignificant part ultimately.

Whence come the species? In our eastern seas the sea-borne species are all of a kind that one finds anywhere from Fiji to Madagascar. This depends on the sweep of our ocean currents not carrying the seeds and fruits that get into the drift out of suitable climatic conditions. There is not nearly such community between the Atlantic coasts, the sweep of the currents being against the spread from side to side. The fate of a seed from the West Indies stranded on the Hebrides is not a happy one.

The bird-carried plants which have been mud-fixed, are of a class that is peculiarly cosmopolitan. Most of the plants common to England and India are of this kind, they are but few. Conditions of life in water are far more uniform than on land, and though the plants have as a rule very tender tissues, they nevertheless are such as stand the differences of climate best. Their presence here at all depends on the migration southward of the northern waders and water-birds generally.

The bird-carried plants with edible fruits show a peculiar distribution meridionally. Many do not go far, not because they might not be carried far, but because they require such peculiar local conditions. The numberless fruits of the Malay Islands with hardly an exception, refuse to grow in Bengal. Still those that do go at all widely show a tendency to spread from China to North Australia. This is explained by the swing backwards and forwards of the pigeons.

Man's contribution is of the class that perhaps more strictly limits itself to zones, yet within these zones it is practically cosmopolitan. One curious feature of the weed class is that those which are most rampant here now are usually American. It is the same in America, where Russian thistle has been introduced into the States. The introduction of some weeds can be fixed historically. It is very doubtful whether the Scotchman who patriotically introduced the national emblem into Australia is blessed. On the whole, we know so little of the conditions that regulate these matters that it is often like playing with edged tools to meddle with them. Such was the estimable intention that ended in the introduction of the potato disease into India, where it was previously unknown, and in the destruction of the vines of Cashmere.

REVIEWS.

Chaucer. Selections from the Canterbury Tales. Edited with Introduction, Notes, and Glossary. By HERMAN CORSON, LL.D. MacMillan & Co.

CRITICS have recognized the merits of Chaucer, whose position in English literature is the same as that of Dante and Petrarch in the literature of Italy. The age in which the great English poet lived was specially fitted for the development of his genius. The language of France which had been spoken in schools and in the English Court ever since the Norman Conquest was gradually falling into disuse. English had become the mother-tongue of even the knightly class, and the tracts of Wyclif showed how rich and flexible it was. The victories of Crecy and Poitiers and the prospect of extending its dominions abroad had roused the enthusiasm of the nation. "It is this new gladness of a great people," says Green, "which utters itself in the verse of Geoffrey Chaucer."

The book which is now before us commences with a biographical sketch, which together with the extracts given it in thoroughly brings out the personality of the poet. One of the chief features of Mr. Corson's edition is that it gives us Chaucer rather as a poet than as a specimen of 14th century English. The general introduction contains numerous examples of the kinds of similes, metaphors, proverbs, and sententious expressions used in the *Canterbury Tales* and the notes are explanatory as well as critical, so that many of the chief beauties of Chaucer's poetry have been brought into prominence. This is not the case with any other handy edition of Chaucer which we have met with up to the present time. We are afraid, however, that one of Chaucer's great beauties has been neglected. It is chiefly as a writer of comic poetry that the great English bard stands pre-eminent. His humour shines forth in his compositions. It charms and captivates the mind of the reader till he fancies that he is laughing as freely as the poet himself at the foibles of the characters painted for his amusement. These are points which we think the editor should have taken greater pains to elucidate.

The glossary at the end of the book though full would have been better had the derivations of the words been given as well. On the whole, Mr. Corson's edition of Chaucer will be a valuable accession to both public and private libraries, and we can recommend it without hesitation to the student of English literature and the general reader.

Collection of English Pastorals. By E. K. CHAMBERS.

This volume is the first of a series of literary guide-books which will prove serviceable to the student and not distasteful to the lover of letters. It commences with "Robyn and Makyn" which is one of the earliest of English Pastorals and ends with a piece by George Darley. The book is neatly printed and the

selection is extremely judicious, but we wish the editor had made the footnotes a little more complete.

English Literary Critics. By O. E. VAUGHAN.

MR. C. E. VAUGHAN'S Selections from English literary critics has supplied a long-felt want. It sketches the growth of criticism in England and gives a number of typical examples illustrating the tendency of each period. The volume opens with Sidney's famous pamphlet "An Apology for Poetry" and, strange as it may seem, closes with a study on the work and temperament of an Italian painter, Sandro Botticelli. The author follows the present tendency of breaking down the barrier between poetry and the kindred arts. The book will, nevertheless, be acceptable to the literary public.

CALCUTTA UNIVERSITY.

EXAMINERS FOR 1897.

THE following gentlemen have been appointed Examiners for the coming Entrance, F. A. and B. A. Examination:—

ENTRANCE EXAMINATION, 1897.

English.

- Rev'd. Dr. K. S. Macdonald, M.A., *Head Examiner.*
 Babu Mohitchand Sen, M.A.
 " Jyotishchandra Banerjee, M.A.
 " Satishchandra De, M.A.
 " Debendranath Basu, M.A.
 " Lalit Kumar Banerjee, M.A.
 " Hiralal Halder, M.A.
 " Matilal Chatterjee, M.A.
 Mr. J. S. Zemin.
 " G. S. Boniwetsch, B.A.
 Rev'd. C. Jordan.
 Mr. H. A. Stark, B.A.
 Maulavi Muhammad Azizul Haq, M.A.
 Babu Dhanuballabh Set, M.A.
 " Jadunath Sarkar, M.A.
 " Jogendranath Sen, M.A.
 " J. N. Das Gupta, B.A.

Mathematics.

- W. Booth, Esq., M.A., *Head Examiner.*
 Mr. R. W. F. Shaw, M.A.
 Babu Gobindolal Set, M.A.
 " Juanchandra Ghosh, M.A.
 " Suradasmohan Bhattacharyya, M.A.
 " Mohinimohan Ray, M.A.
 Maulavi Tubrez Ali, B.A.
 Babu Kaliprasanna Chatterraj, M.A.
 " Kshetra Nath Banerjee, M.A.
 " Mohinimohan Chaudhuri, M.A.
 " Upendranarayan Sinha.
 " Syamadas Mukerjee, M.A.
 " Baidyanath Basu, M.A.
 " Kalipada Renu, M.A.
 " Rajmohan Sen, M.A.

History and Geography.

M. Prothero, Esq., M.A., *Head Examiner.*

History.

- Babu Sibendranath Gupta, M.A.
 " Lalgopal Chakrabarti, M.A.
 " Ambikacharan Mitra, M.A.
 " Bipinbehari Sen, M.A.
 " Gopalchandra Ganguli, M.A.
 " Birendra Sinha, M.A.
 " Mohinimohan Datta, M.A.
 Maulavi Abdul Haq Abid, B.A.

Geography.

- Babu Kumudinikanta Banerjee, M.A.
 " Gobiinda Chandra Das, M.A.
 " Kalidas Mallik, M.A.
 " Umesh Chandra Ghosh, M.A.

- Babu Hriday Chandra Banerjee, M.A.
 " Biraj Mohan Majumdar, M.A.
 " Jnanendra Chandra Mukerjee, M.A.
 Maulavi Mahmud, B.A.

Sanskrit and Bengali.

- Babu Krishna Kamal Bhattacharyya, B.A., *Hd. Exmr.*
 " Kailash Chandra Bhattacharyya, M.A.
 " Sarat Chandra Chakrabarti, M.A.
 " Satkari Adhikari, M.A.
 " Mukundo Chandra Vidyabagish, M.A.
 " Narayan Chandra Bhattacharyya, M.A.
 " Sarat Chandra Gupta, M.A.
 " Behari Lal Banerjee, M.A.
 " Syama Charan Mukerjee.
 " Baroda Kanta Vidyaratna.
 " Kali Krishna Bhattacharyya.
 " Ramkumar Chakrabarti.
 " Hari Mohan Vidyabhushan.
 " Ramprasanana Mukerjee (to look over answer papers written in Uriya characters)

Arabic and Persian.

- Dr. G. S. A. Ranking.
 Shams-ul-Uloom Ahmad
 Shams-ul-Uloom Shaikh Mahmud Gilani.
 Urdu.

- Maulavi Muhammad Yousoof Jafari.
 " Muhammad Mustafa Khan, M.A.
 Hindi—Babu Kanchayal Sastri.
 Latin and Greek—Mr. R. Carter, B.A.
 French—Rev'd. E. Francotte, S.J.
 German—Dr. A. F. R. Herule.
 Tamil—R. Dhansukoti, Esq.
 Telugu—Kishoria Panthulu, Esq.
 Marhatti—Mahadeo Yeshwant Dole, Esq.
 Burmese—A. W. Lonsdale, Esq.
 Armenian—Jacob Seth, Esq.
 Gujarathi—D. D. Metha, Esq.
 Khast—Rev'd. John Jones.
 Assamese—Babu Ramakanto Barkakoti, B.A.
 Purbia—Babu Kedarnath Chatterjee, B.A.
 Drawing—W. Banks Gwyther, Esq.

F. A. EXAMINATION, 1897.

English.

- Rev'd. A. B. Wann, M.A.
 W. B. Livingstone, Esq.
 Abdur Rahim, Esq., M.A.
 N. N. Ghose, Esq.
 Rev'd. A. Tomory, M.A.
 W. Billing, Esq., M.A.
 Rev'd. J. Lamb, M.A., B.D.
 Rev'd. J. Edwards, M.A.

Mathematics.

- C. Little, Esq., M.A.
 G. W. Kuchler, Esq., M.A.
 Rev'd. P. Hupp, S.J.
 Babu Bipin Behari Gupta, M.A.
 C. W. Peake, Esq., B.A.
 Babu Mohendra Nath Roy, M.A.
 D. N. Mallik, Esq., B.A., B.Sc.
 Babu Harachundra Banerjee, M.A.

Sanskrit.

- Babu Kaliprasanna Bhattacharyya, M.A.
 " Bidhubhushan Goswami, M.A.
 " Janakinath Bhattacharyya, M.A.
 " Muralidhar Banerjee, M.A.
 " Asutosh Sastri, M.A.
 " Umacharan Banerjee, M.A.
 " Bireswar Chatterjee, M.A.
 " Kunjalal Nag, M.A.
 " Ramprasanana Mukerjee (to look over answer papers written in Uriya characters).

Arabic and Persian.

- Dr. G. S. A. Ranking.
 Shams-ul-Uloom Ahmad.

Shams-ul-Ulama Shaikh Md. Gilani.

Urdu—Shams-ul-Ulama Ahmad.

Greek & Latin—{ H. Stephen, Esq., M.A.
The Very Revd. F. A. Nout S.J.

French—Revd. E. Francotte, S.J.

German—Dr. A. F. R. Hornle.

Bengali—Babu Bireswar Chatterjee, M.A.

Pali—Hla Oung, Esq.

Physics.

P. Brühl, Esq.

Babu Brajaballabh Datta, M.A.

E. F. Mondy, Esq., F.C.S., A.R.C.S.

Babu Jyotibhushan Bhaduri, M.A.

Chemistry.

Dr. P. C. Ray.

Babu Ramendra Sunder Trivedi, M.A.

P. Mukerji, Esq., B.Sc.

W. Tate, Esq.

Botany.

Surgn.-Capt. D. Prain, M.B.

History.

Dr. A. F. R. Hornle.

G. C. Bose, Esq., M.A.

Babu Binayendranath Sen, M.A.

„ Adharchandra Mukerjee, M.A.

Logic.

Dr. P. K. Ray

Babu Svama Charan Ganguli, B.A.

„ Nilkantho Majumdar, M.A.

„ Jnanranjan Banerjee, M.A.

B. A. EXAMINATION, 1897.

English.

(PASS COURSE.)

{ C. R. Wilson, Esq., M.A.

{ J. N. Farquhar, Esq., M.A.

{ Revd. J. Morrison, M.A., B.D.

{ Babu Kalicharan Banerjee, M.A., B.L.

Honour Course.

J. Mann, Esq., M.A.

H. M. Percival, Esq., M.A.

PHILOSOPHY.

Pass Course.

{ Revd. A. P. Begg, M.A.

{ Babu Brajendranath Sil, M.A.

{ H. Stephen, Esq., M.A.

{ H. R. James, Esq., M.A.

Honour Course.

Dr. G. Thibaut, M.A.

Babu Kalicharan Banerjee, M.A., B.L.

SANSKRIT.

Pass Course.

Babu Nilmoni Mukerjee, M.A., B.L.

„ Nrisinhabachandra Mukerjee, M.A., B.L.

Honour Course.

Babu Haraprasad Sastri, M.A.

Greek.

J. N. Farquhar, Esq., M.A.

H. Stephen, Esq., M.A.

Latin.

F. J. Rowe, Esq., M.A.

French.

Revd. E. Francotte, S.J.

Arabic and Persian.

Dr. G. S. A. Ranking, M.D.

Shams-ul-Ulama Ahmad.

Shams-ul-Ulama Shaikh Mahmud Gilani.

Mathematics.

Dr. Asutosh Mukhopadhyay, F.R.S.E., F.R.S.P.

Babu Gourisankar De, M.A., B.L.

Physics—A. Macdonell, Esq., M.A.

Chemistry—W. H. A. Wood, Esq., B.A., F.C.S.

Physiology—Surgn.-Capt. Anderson.

Botany—Surgn.-Capt. D. Prain, M.B.

Geology—R. D. Oldham, Esq., F.G.S.

History—{ Dr. A. F. R. Hornle.

{ H. M. Percival, Esq., M.A.

CALCUTTA UNIVERSITY INSTITUTION.

INTER-COLLEGIATE COMPETITIONS IN RECITATIONS.

THE Inter-collegiate Competitions in Recitation which were organized by the Institute took place in the month of September last in the hall of the Institute. Competitors appeared from nearly all the local colleges; the number being restricted to two only for each language from every college.

The Recitation in Bengali took place on the 19th of September last 18 competitors appeared from colleges.

The pieces recited were—

(1) The first stanza of Michael Madhusudan Dutt's *Meghnad* *Rath* Canto IV.

(2) Stanzas 11 and 12 of Babu Nabin Chunder Sen's work *Flashir-Juda*.

(3) Three Stanzas from Babu Hem Chandra Banerjee's *Bharat Bhiksha*.

The Judges were Mr Justice Banerjee, Babu Chandra Nath Bose, Babu Nabin Chander Sen, Babu Robindro Nath Tagore and Babu Harendra Nath Dutt.

The recitation began at 4.30 p.m. When the candidates had finished, the Judges retired for consultation. Owing, however, to a difference of opinion amongst the Judges, three of the candidates, Babus Amulya Ch. Goswami and Deveshwar Mukerjee of the Presidency College and Babu Dwarkanath Banerjee of the General Assembly's Institution, were called upon to recite a second time in private; after which Babus Amulya Chunder Goswami and Deveshwar Mukerjee were declared to have secured the prizes.

Nearly all the junior members were present; and admission being by member's tickets only, all outsiders except the candidates and the members of the college staffs, were excluded. Among the Senior Members, besides Mr. Justice Banerji and Babu Rabindra Nath Tagore (who were among the Judges of the day), Professor Hara Prosad Shastri of the Presidency College and Professor Jadunath Sarker of the Metropolitan Institution were prominent. At the conclusion, overcome by the importunity of the junior members, Babu Rabindra Nath Tagore sang one of his well-known patriotic songs.

The English Recitation took place on Monday, the 21st September last. 14 competitors appeared from 8 colleges.

The piece recited was the celebrated soliloquy of Hamlet—"To be or not to be," &c., &c.

The Judges were E. W. Ormond, Esq., Babu Kalichurn Banerji, the Revd. Dr. K. S. Macdonald. Some of the competitors acquitted themselves beautifully. Mr. Henry Moreno of the St. Xavier's College, was declared to have secured the first prize, and Babus Krishna Lal Mukerji of the Metropolitan Institution and Probodh Chunder Mozoomdar of the General Assembly's Institution, were bracketed for the second prize.

Professor F. J. Rowe and Messrs Morrison, Lamb, Owen, Nent were present, as were many of the senior and nearly all the junior members.

The Recitation in Persian took place on the 26th September. The Judges were Mr. A. F. M. Abdur-Rahaman, Mouli Abdul Kader, Shamsut-Ullama Mouli Ahmed, and Mouli Rahadar Rahim. Of the 8 candidates from 4 different colleges, M. Abdur Rahman of the Calcutta Madrasa, secured the prize.

MEETINGS.

There was a meeting in the hall of the Institute on Thursday, the 31st December, at 6-30 p.m., when the Parliament of Religions. Rev. Dr. J. H. Barrows, President of the Parliament of Religions held in Chicago in connection with the World's Columbian Exposition, delivered an impressive lecture on the "Parliament of Religions." Mr. Pratap Chunder Mozoomdar was in the chair.

On Saturday, the 2nd January, at 5-30 p.m., Mr. Ronald Kmedley gave a recital of choice pieces from Shakespeare, Tennyson and other authors, to the members of the Institute and their friends. Admission was by tickets, the junior members being charged half price.

On Sunday, January 3, at 3-30 p.m., the Rev. Dr. J. H. Barrows delivered another instructive lecture on "The Spiritual World of Shakespeare." The Hon. Dr. Gurudas Banerjee was in the chair.

A meeting was held on Saturday, January 9, at 5-30 p.m., when Dr. Nishi Kanta Chattopadhyay, D.Litt., delivered a lecture on "Reminiscences of German University Life." The Hon. Sir John Woodburn, K.C.S.I., was in the chair. The lecture will be printed in the *Magazine*. The President, in a few well chosen words, thanked the lecturer on behalf of the audience for his very interesting lecture and incidentally made a few remarks about Indian Universities. He laid great stress on the necessity of providing a sufficient number of well regulated hostels all over the country for the students reading at our Universities, and expressed his satisfaction that athletic exercises were daily gaining favour with Indian students. The Hon. Rai Bahadur P. Ananda Chara proposed a vote of thanks to the chair, which was seconded by Mr. C. R. Wilson.

On Tuesday, the 19th January at 5-30 p.m., the Rev. Father Osborne, S.J., delivered a lecture on "South Africa: its Social and Political Aspects." The Rev. E. F. Brown was in the chair.

COLLEGE CORRESPONDENCE.

[College correspondents are requested to send their news to the Secretary, *Magazine*, Calcutta University Institute, and not later than the 15th of the month.]

BURDWAN RAJ COLLEGE.

THE DEBATING CLUB.—Since our last report in the *Magazine* we had two meetings of the club. The club is in a fair way to success under the management of our worthy secretaries, Babus Prafulla Kumar and Monmotho Kumar. They are working hard to bring about a radical improvement. The subjects discussed were.—(1) "Was Napoleon truly a great man?" (2) "Intemperance." In the first of these, in the absence of the President and the Vice-Presidents, Babu Monmotho Kumar was unanimously voted to the chair. The lecturers were Babus Jugal Pado Hazra and Suresh Chunder Chaudhury. Both of them admitted Napoleon's greatness. Their papers were full of nice anecdotes from the life of that illustrious hero. The President did full justice to the subject in a nice speech. At the second meeting, Babu Lalit Mohon Ray, B.A., was in the chair. Babus Rajendra Lal Biswas and Radha Gopal Sinha were the lecturers. Both of them graphically described the evils of intemperance. Many other gentlemen addressed the meeting. Babu Aviman Kumar Ray dwelt long upon the condition of our club and proposed that we should handle such subjects as would lead to animated discussions. It is yet under consideration whether political, social and religious subjects should be taken up or not.

COLLEGE DEPARTMENT.—The test examination of the second year class is over. The result is shortly expected to be out. The half-yearly examination of the first year class will take place after the University Entrance Examination is over.

COLLEGIATE SCHOOL.—Thirty-six boys have been sent up for the ensuing Entrance Examination. The annual examinations of the lower classes are going on. Mr. Pedler visited the school and was very satisfied with it. The gymnastic class is now well attended.

THE BANGORASI COLLEGE.

THE COLLEGE.—The college and school departments re-opened after the Christmas vacation on the 4th January. The promotions of the school-boys took place on the same day. Thirty-five students have been sent up from this institution for the ensuing Entrance Examination. The test examination of the 2nd year class commenced on the 11th January.

THE STUDENTS' UNION.—We had only two meetings of the Union since our last report. The subjects taken up were:—(1) "Was the execution of Charles I justifiable?" and (2) "True happiness." Professor S. K. Chakravarty, M.A., presided on both the occasions. The speakers on the first subject were Babus Jeanendra Nath Bhattacharya and Jagannohan Chakravarty. The President, in an excellent speech, discussed the subject fully; Babus Ganga Prasad Singha and Anukul Chandra Banerjee read papers on the second subject. A special meeting of the executive committee, presided over by Professor S. K. Chakravarty, M.A., in the absence of our Chairman, Professor Syamadas Mukerjee, M.A., was held in December last to make arrangements for the first anniversary of the Students' Union, which will come off in the course of a month.

BANGORASI LAWMOOT.—The moot has proved to be a success, and is drawing the attention of our law students. It has been able to secure the services of Mr. E. Ghosh, Barrister-at-law, who, with the help of Mr. A. C. Banerjee, Barrister-at-law, spares no pains to impress upon the minds of the students the advantages of a lawmoot. The subject for the last moot was a criminal case, *Empress vs. Lakshman Dagla* (10 Bom. p. 512). Babu Ramani Mohan Chakravarty stood for the defence, while Babu Railyanath Mukerjee, B.A., appeared for the prosecution. Although the case was decided by the Bombay High Court against the accused, Babu Ramani Mohan Chakravarty by very sound arguments won over the moot to reduce the sentence on the imaginary accused.

DACCA COLLEGE.

DACCA COLLEGE ASSOCIATION.—The Association is carrying on satisfactory work under the presidency of Mr. E. F. Mondy, F.C.S.

It has entered into the third year of its existence, and is making steady progress. Fresh papers and magazines are being subscribed for, and fresh students are getting admitted as members. The Twenty-sixth Ordinary Meeting of the Association was held on 24th November 1896; Dr. P. Chatterjee presiding. A student of the second year class read an essay on "India: Past and Present." The remarks of the President were highly interesting. He drew a close comparison between the present and past ages of India, and laid special emphasis on the want of original intellectual works on the part of modern Indians and on their physical degeneration.

A rumour is gaining ground to the effect that our beloved Professor Mr. S. C. Hill, B.A., D.Sc., is going away from this college. It would be a great misfortune for the college to be deprived of a professor of Mr. Hill's capacity and experience. In the course of few months of his connection with this college, he has thoroughly installed himself in the hearts of the students, and has earned their deepest gratitude. We earnestly hope that the rumour may prove altogether false.

PATNA COLLEGE.

A MEETING of the Patna College Debating Society came off on the 5th December last. Babu Sivanandan Pershad resigned his Secretaryship, and Babu Radha Pershad, of the 3rd year class, was elected in his place. Another meeting came off on the 11th December; Mr. James was in the chair. The subject discussed was "Whether there ought to be any restriction on the price of corn in the time of scarcity." The motion was brought forward by Babu Ganga Pershad and seconded by Babu Radha Pershad. The motion was opposed by Babu Dharnidhar, and the opposition was seconded by Babu Madho Singh. After that several members spoke on the subject. The meeting then dissolved with a vote of thanks to the chair.

The Patna College Cricket Club played a friendly cricket match on the 9th December with the local Telegraph Team and beat them by 5 wickets. We regret to say that the Patna College Annual Athletic Sports will not come off this year for want of money; a large sum (about Rs. 1,500) having been spent in laying out a cricket pitch in the college compound. Babu Bhagwan Chandra Dutt, 2nd Master of the Patna Collegiate

School, has been transferred to the Mezufferpore Zilla School. A farewell meeting was held on the 16th December in his honour.

THE PRESIDENCY COLLEGE.

THE COLLEGE.—Mr. Pedler has gone away and Mr. Gilliland is now our Officiating Principal. On account of his serious illness, Pandit Hara Prasad Sastri is absent on leave. Pandit Harish Kaviratna is taking the 5th and 3rd year classes, and Pandit Ashutosh Sastri the 1st year class. (The 4th and 2nd year classes have been dismissed after their Test Examination, which ended on the 7th January.)

The result of the M. A. Examination is out. Our college has passed 44 students, and stands first in English, Philosophy, Mathematics (B), Physics and Chemistry. We congratulate Mr. Harinath De of our college who, having passed his B. A. Examination only 8 months ago, appeared at the recent M.A. Examination in Latin, and has stood first in the first class, having secured as much as 77 per cent. of the maximum marks.

THE P. C. UNION.—At an ordinary meeting of the Union held on the 12th December last, Babu Probodh Ch. Rai, B.A., read a paper on Scott's poetry. Mr. Manu Mohan Ghose, M.A. (Oxon), presided and delivered a very instructive speech. There was a large attendance.

THE P. C. ATHLETIC CLUB.—Cricket and tennis practice is going on regularly. We intend to hold a tennis tournament for members only in the middle of March. The winner will be awarded a tennis bat. The tennis court within the college premises, though sanctioned by the Principal, is, we regret, not yet ready, nor is there any likelihood of its ever being so.

RAJSHAHI COLLEGE.

Our college sent five volunteers to the 12th Indian National Congress. We also sent a donation of Rs. 50 wholly raised from among the students. One student appeared from our college at the last M. A. Examination in chemistry, but unfortunately he got plucked. Our English Professor, Babu Gopal Chandra Ganguli, M.A., has returned, and has resumed his work. The Test Examination of the second year class commenced on the 18th January. There will be no Test Examination for the fourth year class this year. Four professors of our college have been appointed examiners for the coming Entrance Examination. Twenty-seven students have been allowed to go in for the coming Entrance Examination.

The annual examinations of the Collegiate School are just over.

Owing to a recent circular of the Lieutenant-Governor, some special arrangement will be soon made, by which the students may conveniently use the library books and profit thereby.

CLUBS AND SOCIETIES.

ASSAMESE STUDENTS' LITERARY CLUB.

THERE was a large gathering, mainly of students in the Hall of the Calcutta University Institute, on the 19th of December last, on the occasion of the anniversary meeting of the above Club. Among others, Mr. A. Majid, B.A. (Cal. & Cantab.), LL.B., Barrister-at-Law, and Dr. G. C. Bezboros, LL.D., LL.B., LL.D., were present. After Dr. K. S. Macdonald, M.A., Ph.D., had taken the chair, Mr. Kalichurn Banerjee addressed the meeting on "The Mission of Youth." He began by saying that each of the different stages or gradations of human life has its mission or work. Childhood is a period of holiday and enjoyment; youth has a sacred mission to perform, and here we have a number of powers wanting exercise and direction. There is a Being behind who sent us into this world, and who is sure of giving marching orders without which no man can ever succeed. Every young man should keep his heart open and should never drift about aimlessly. His aim must correspond with the marching order given by God. The youth should pause and ponder before he rushes forth into the world; he must qualify himself for the great examination of life. He should store his mind with requisite knowledge; knowledge is power only when it is turned to practical work. Youth is the stage for laying the foundations of

character, and it should be used for every one's eternal advantage, and no one would be able to discharge the functions of life who does not make a grand preparation in this period of life.

Babu Jnancharan Banerjee next spoke about the club, its brilliant past history and of the necessity of having a college in Assam.

The President then rose and congratulated the Assamese Society on its success and progress. He said that he has been for some time in Assam, and that he very much liked it and specially its beautiful scenery. He thanked Mr. Banerjee for his able and elaborate treatment of the subject.

Mr. A. Majid, President of the Club, then thanked the Chairman and the Lecturer for their kind services that evening. He spoke at length on the importance of such institutions, where he said, the cultivation of friendship, fellow-feeling and other social qualities can be attained.

Next day the members gathered at the residence of Mr. A. Majid where they had many amusements such as singing songs in Assamese (of old and new) Khasi, Urdu, Persian and English. The gathering broke up at about 10 p.m.

EDEN HINDU HOSTEL, CALCUTTA.

SIR ALFRED W. KERR, Mr. Pedler, Mahabaleswara Mahesh Chander Nyayratna and Mr. Gilliland visited the Hostel on the 1st of January. The visitors as well as the Superior Board were lustily cheered by the boarders. The boarders were given a treat on New Year's day.

Babu Hem Chander Sen, M.N., having resigned his appointment as Medical Officer of the Hostel, Dr. N. Das, M.B., B.S., has been appointed to the post temporarily for two months.

YOUNG MEN'S READING ROOMS AND LITERARY ASSOCIATION, HOWRAH.

A PUBLIC meeting was held under the auspices of the members of the above institution at the premises of Babu Chandra Nath Mukerjee, on Sunday, the 13th of December at 5 p.m. Babu Gopal Chandra Mukerjee, of the local bar, presided.

Babu Gangadhar Mukerjee, M.A., proposed in suitable words the first resolution which ran as follows:—

That the meeting expresses its deep regret at the sudden and untimely death of Mr. Monomohan Ghose, the distinguished lawyer and patriot, and expresses sincere condolences with the family of the deceased.

Babu Charn Chandra Sinha, M.A., and Babu Khagenendra Nath Mitra seconded and supported, respectively, the above resolution.

Mr. J. M. Kerr, B.A., then addressed the meeting on the utility of the Indian National Congress, and appealed to the gentlemen present to come forward and help such a National Institution. Many gentlemen then addressed the meeting on this subject.

YOUNG MEN'S RECREATION ROOMS.

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THIS Association held meetings regularly during the Xmas holidays. The members had lively discussions on literary and other subjects, such as (1) Shakespeare and Milton's part in English literature; (2) Shakespeare and Kalidas; (3) *Famine*, how could it be permanently checked; (4) the Indian National Congress, its permanency; and (5) urgent social reforms. The decisions arrived at were: (1) Without Shakespeare and Milton, the English literature would have been meagre and would have sustained an irreparable gap; (2) Shakespeare is an earthly poet, while Kalidas is heavenly; (3) the arts and industries of the country should be encouraged; some means of employing more hands should be had recourse to; idle life should be discouraged; (4) if the suggestions contained in the *Reis and Ruyyat* for December 1896 could be carried out, the Congress might thrive; if it gets no constitution, it would have a premature death; the Congress is the pride of the Indian people; (5) the members advocated most of the reforms discussed in the late Social Conference.

The members took pleasure trips and had other enjoyments. The institution will complete its first year by the 16th February next, when a fresh election of office-bearers will take place.

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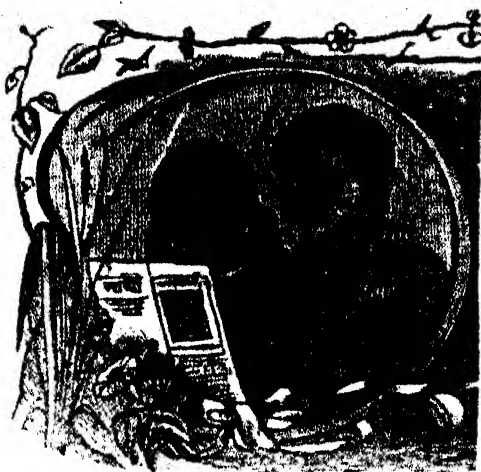
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THE Calcutta University Magazine.

A Monthly Newspaper and Review.

VOL. IV, No. 3.

MARCH, 1897.

Price Three Annas.

NOTES AND NEWS.

THE great ceremony of the University year has come and gone. This year's Convocation had three points of interest, the presence of the Viceroy, the new Vice-Chancellor and the conferring of the honorary degree of D. L. on Sir Alfred Croft. The general arrangements were the same as those of the two previous years. The proceedings here gained in seemliness and order by allowing only members of the Syndicate, the official Fellows and ex-Vice-Chancellors to be seated on the platform; they would gain still further if the rest of the Senators were allowed to take their seats beforehand in front of the dais instead of scrambling after the Chancellor in what is called a procession.

HIS EXCELLENCY THE CHANCELLOR paid a tribute of well-deserved praise to Sir A. W. Croft, "a gentleman than whom none could be better qualified to follow even the most distinguished of his predecessors. Himself a distinguished student, Sir Alfred Croft brought to the duties of the Vice-Chancellorship an unrivalled experience of the educational work of India, extending over more than thirty years. As you know, successive Lieutenant-Governors of Bengal have expressed in official documents their appreciation of the great services of Sir Alfred Croft in the responsible office of Director of Public Instruction for the twenty years he has adorned it; and you also know that, as Registrar of the University, and as a Member of the Syndicate he had, before he assumed the Vice-Chancellorship, done good work for this University. It is, therefore, a matter of gratification to me that I have been permitted to take part to-day in conferring upon him the Degree of Doctor of Laws which has been voted to him by acclamation. I trust that he

will deem it not only as a recognition of his services to the University, but as a token that we also desire that he should, on his retirement, carry from us in the University those same good wishes for his future prosperity that I know he will carry with him from many friends in India."

HIS EXCELLENCY proceeded to speak of the appointment of our new Vice-Chancellor, Mr. Justice Trevelyan, as follows:—

"I think it will not be surprising that in looking for his successor, we turned to the High Court of Calcutta. Since the first Vice-Chancellor, Sir James Colville—whose friendship as a near neighbour of mine in Scotland I was privileged to enjoy—no fewer, I think, than seven members of the High Court have lent their services in this capacity to the University; and I am sure that we shall all feel that we owe a deep debt of gratitude to the distinguished Judges who have not hesitated to undertake, in addition to their own arduous labours, the responsible and by no means light duties of Vice-Chancellor of this University. (Applause.) For Mr. Justice Trevelyan, coming to us under these circumstances, and with claims of his own upon our personal regard, I need not bespeak the loyal support of every member of the University, if in any way we can co-operate and lighten his labours, and I trust that he will have a peaceful and harmonious term of office."

THE only question of great importance which came before the meeting of the Senate on the 30th January last was the question of the Revising Board of Examiners. The Vice-Chancellor put two points clearly before the Senate; first, that it was committed

to the creation of some such organisation for the purpose of revising the questions set in the examinations; secondly, that the Revising Examiners could not be teachers. Teachers having been shut out at the front door could not be admitted to set examination questions by a back door. The Senate, however, was not disposed to accept the scheme before it, and, on the motion of the Rev. Mr. Whitehead, it was referred back to the Committee that drew it up, who were asked to define in more detail the constitution and powers of the Board to alter or reject papers. We trust that the scheme will not be shelved. The papers set in Mathematics and in Bengali at the last Entrance Examination show that the need of a Revising Board is as urgent as ever.

In dealing with the subject of discipline and moral training in our schools, Dr. Martin, the Offg. Director of Public Instruction, observes:—"I regard the want of some kind of religious instruction in schools as a great blot in the system of education in this country." He then quotes from a report of his, "Religious instruction of some kind should certainly be given, if not in all schools, at least for a beginning in all secondary schools, by which students may learn their duty to God and their neighbour." We earnestly believe that if any system of religious instruction could be introduced into our schools, then and then only might we expect to impart a sound moral training to the students. But we entertain serious doubts as to the practicability of any scheme that would be acceptable to all sections of the Native community. We think we cannot do better than to quote here the wise remarks of His Honor the Lieutenant-Governor on this question with which we entirely agree:—

"Sir Alexander Mackenzie fears, however, that it is Utopian to expect that any system of moral text-books can be devised which would be acceptable to all sections of the community, and he can only look for a remedy for the defects so strongly described in Dr. Martin's report to the extension of boarding-houses under Superintendents of high moral character, the encouragement of manly exercises, the strict enforcement of discipline by infliction of adequate punishment for violation of it, and to the influence and example of the teachers themselves."

THE Bangiya Sahitya Parishad is a literary association established chiefly for the improvement of the Bengali language and literature which includes, amongst its members, many of the best writers in Bengali and other leading members of the Native community of Bengal. It has recently submitted a memorial to the Director of Public Instruction, Bengal, in which it makes the following suggestions for altering the rules and regulations relating to the Lower Primary, Upper Primary, and Middle Scholarship Examinations:—

1st. That in the Lower Primary Examination—

(a) Mensuration and Sanitation should be omitted from the list of subjects. The former, so far as it can be within the grasp of a candidate for this examination, that is, so far as it relates to rectangular areas, will be learned by him as part of his course in Arithmetic and Subhankari and the latter so far as it can be intelligible to him, ought to be taught in the shape of lessons

forming part of his course in literature, the marks allotted to that subject being raised in proportion.

(b) That the existing minimum pass mark be insisted upon only in Literature and Arithmetic (including Subhankari).

2nd. That in the Upper Primary Examination—

(a) The course in Bengali Prose and Poetry should be so fixed as to give effect to the suggestion contained under the next head (b), and to enable students to read their course thoroughly.

(b) Euclid, Mensuration, Physics and Sanitation should be omitted from the list of subjects, the first two being unsuitable and difficult, and the last two in their most elementary parts being more fitly included in the course in Prose; and Agriculture should be made a compulsory subject.

(c) The elements of Bengali Grammar (omitting *Taddhit* and *Kridanta*) and the general Geography of the four quarters, including only the names of countries and their chief towns, with a somewhat detailed information about Bengal should be prescribed to be read, in each subject from the same text-book (so far as possible) as that fixed for the Middle Scholarship Examination, with a view to prevent the waste of time, energy, and to some extent of money, which the reading of these subjects from two different text-books for the two examinations must entail on the student.

3rd. That in the Middle Scholarship Examination—

(a) The course in Bengali Prose and Poetry should be reduced with a view to ensure thoroughness of reading; the lessons in Prose should be arranged methodically in two groups, contained either in one volume or in two separate volumes, the one serving to increase the student's knowledge of the material world with reference to important and useful subjects, and the other serving to teach him by story and precept his principal duties in the moral world; and the lessons in Poetry should consist of poetical pieces calculated to develop the higher feelings of the student.

(b) The course in History should consist of a brief elementary History of India.

(c) The course in Physics should be materially reduced in extent and made to consist of a few elementary propositions which the student can clearly comprehend at this early stage of his progress.

(d) Sanitation and Physical Geography should be prescribed in the alternative with English Prose and Poetry, the reason for this suggestion being that students who go in for the Middle English Examination, as a rule, intend to prosecute their studies further with a view to increase their general knowledge, and are not likely to profit much by the little knowledge of those subjects which they may acquire at this early stage.

4th. That the rule which requires that a candidate shall not be allowed to appear at a higher examination unless he has passed the next lower, should be rescinded. The reason for making this suggestion is that the student should not be compelled to go through his early education in any particular way, but should be left free to choose at what stage of his progress he should commence to read with a view to prepare for a public examination.

5th. That with a view to facilitate the work of teaching and the acquisition of knowledge, the standards for the different classes in Middle English Schools should be assimilated with those of the different classes in Entrance Schools below the third, English being taught in the latter as in the case of the Middle English Schools as a second language.

6th. That text-books should be changed less frequently than at present, so as to avoid the possibility of causing any hardship to poor boys and to unsuccessful candidates for examination competing a second time.

7th. That examinations should aim at testing a general but intelligent knowledge of the subjects and questions that are very minute or very difficult should, as a rule, be avoided.

UNIVERSITY AND EDUCATIONAL INTELLIGENCE.

On the result of the recent M.A. Examination the Sonamani University Prizes. Prize has been awarded to Abinas Chandra Guha of the Sanskrit College.

The Prem Chand Roy Chand Studentship has been awarded to Babu Jnanaran Chakrabarti, M.A., of the Presidency College.

THE undermentioned gentlemen have been appointed a Board of Examiners for the ensuing M.B. and Board of Examiners. L.M.S. Examinations—

Dr. Bamford, President, *ex-officio*.

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Mr. J. H. Apjohn, M.A., M.C.E., President, *ex-officio*.

F. E., L. E., and B. E. Examiners, 1897.

Mathematics	... Mr. C. Little, M.A.
Natural Science	... { Mr. G. W. Küchler, M.A. (for F.E. and B.E.)
	... { Mr. R. D. Oldham (for B.E.)
Engineering	... { Mr. C. F. Findlay.
Drawing	... { Mr. K. H. Stephen.
Practical Drawing	... { Mr. W. B. Gwyther.
	... { Mr. B. Henton.
	... { Mr. J. S. Slater.

THE "Zanaka" and "Am-tha-tha Sin-Ma-Sa" and the note regarding the spelling has been omitted from the Burmese Course prescribed for the Entrance Examination in 1898 and 1899.

THE 20th March 1897 has been fixed as the last date for the submission of marks by the Entrance Examiners and the 19th April 1897 as the last date for the submission of marks by the F.A. and the B.A. Examiners.

CHANGE OF NAME. THE name of the Agarpara H. E. School has been changed to "The Prannath High School."

THE undermentioned gentlemen have been appointed by the Governor-General in Council to be Fellows of the Calcutta University:—

New Fellows.
The Hon'ble Mr. Justice R. F. Rampini, M.A.
The Hon'ble Mr. Justice L. H. Jenkins.
The Hon'ble Mr. J. G. H. Glass, C.I.E.
The Hon'ble Mr. Guruprasad Sen, M.A., B.L.
Surgn.-Lt.-Col. E. G. Russell, M.B.
Maulavi Ahmad, Khan Bahadur.
Babu Nilkanta Mozumdar, M.A.
Babu Adhar Chandra Mukerjee, M.A., B.L.

The newly appointed Fellows have been distributed among the Faculties as follows:—

Maulavi Ahmad Khan Bahadur.	} Arts.
Babu Nilkanta Mozumdar, M.A.	
Babu Adhar Chandra Mukerjee, M.A., B.L.	
The Hon'ble Mr. Justice R. F. Rampini, M.A.	} Law.
The Hon'ble Mr. Justice L. H. Jenkins.	
The Hon'ble Mr. Guruprasad Sen, M.A., B.L.	
Surgn.-Lt.-Col. E. G. Russell, M.B.	} Medicine.
The Hon'ble Mr. J. G. H. Glass, C.I.E.	
	} Engineering.

THE following is the report of the Committee appointed by the Syndicate to suggest a scheme for giving effect to the Resolution of the Senate, relative to a Revising Board of Examiners:—We may premise that, besides the suggestions,

remitted to us, of the Hon'ble Mr. Justice Gooroo Dass Banerjee and Mr. F. J. Rowe, we have had the advantage of personal conferences with these gentlemen. We have given the subject our best consideration, and while we cannot claim that our recommendations are open to no objection, we venture to think that they are the least objectionable and the most practicable under the conditions. We beg to suggest as follows:—

1. That a Board of Consulting Examiners be annually appointed by the Syndicate for such of the examinations as the Syndicate may, from time to time, determine, consisting of the Vice-Chancellor, the Registrar and not more than ten specialists in such branches of study as the Syndicate may think fit, residing as far as possible, in or near Calcutta.

2. That the Board meet at the house of the Registrar, who shall lay before them all the papers set on the subjects and for the examinations provided for above.

3. That in order to facilitate the work of the Board, the Examiners appointed to set questions be requested to frame for each question set, an alternative question of equal value, the alternative questions being written on a separate sheet of paper, and the Examiners appointed to set questions in Mathematics for any examination above the Entrance, be requested also to send to the Registrar, a paper containing hints for the solution of any problems set by them.

4. That the whole work of the Board be done at one or more meetings of the Board.

THE following is the report of the Committee appointed by the Senate, "to consider whether it is desirable to appoint a whole-time Registrar, and to report on all questions of detail connected with the appointment, should the Committee consider such an arrangement desirable, or should they suggest any other alteration in the present system."

"The Committee have held four meetings and considered the reference, specially in the light of the documents hereunto annexed, namely, (1) A note on the duties of the Registrar of the University of Calcutta, by A. Peller, Esq., F.R.S.; (2) A letter, from Dr. C. A. Martin, Officiating Director of Public Instruction, Bengal, with regard to the possibility of obtaining the services of an officer of the Education Department, as a whole-time Registrar; and (3) Letters from the Registrars of the Bombay, Madras, Allahabad and Punjab Universities, with regard to the conditions on which their several appointments as Registrar are held, and the nature of their duties. At their meeting they unanimously adopted the following Resolution which they now submit to the Senate:—

"After a full consideration of the documents submitted to them, the Committee are not satisfied that it is practicable to alter, for the better, the existing system."

Mr. A. M. Bose would add the words "at present" after the word "practicable" in the last line of the Resolution.

THE financial position of the University continues to be satisfactory. The receipts of the Fee Fund exceeded its expenditure by Rs. 24,292 or Rs. 3,102 less than the surplus of the previous year, but the expenditure included an extraordinary item of Rs. 2,390-2-11, being the cost of a parabolic sound reflector erected in the Senate Hall. The whole charge on account of this construction, including Rs. 468 paid in the previous year, was Rs. 2,858. Out of the surplus, the sum of Rs. 19,347-11-0 was transferred to the Reserve Fund, which had, at the end of the year, securities of the nominal value of Rs. 2,60,000 standing to its credit.

THE Report on Public Instruction in Bengal for 1895-96 shows that of all boys of a school-going age 28.6 per cent., and of all girls of a school-going age 2.0 per cent., are at school. The percentages in the preceding year were 27.9 and 2.0 respectively. There are 39 colleges in Arts against 37 in the preceding year. The total number of college students was 6,193—an increase of 71.

The Government Colleges show a gain of 37 pupils and the **unaided colleges** a loss of 36 pupils in the **Government and Private Colleges**. The total number of students reading for the M. A. Examination on the 31st December 1896 is less than the corresponding number of the previous year by 34. But the Government Colleges show a gain of seven M. A. students. This, the Director observes, would appear to point to a degree of confidence enjoyed by the Government Colleges which is not enjoyed by the other. Of the unaided colleges, the City College and the Ripon College of Calcutta have gained the most in strength during the year. Each of these colleges has gained during the past *quin quennium* more than 200 pupils.

THE Report shows that Boarding-houses are being by degrees popularised throughout the country. The present number of "these excellent aids to discipline" is 166 (including 27 for girls), with 4,757 resident students. Twenty-five of these are managed by the Government, 16 are aided by the Government, and the rest are unaided.

JAYPUR occupies the foremost place in Rajputana in matters educational. At the close of the year 1895-96 there were 669 public and private institutions. Of all boys of a school-going age 10-18 per cent., and of all girls of a school-going age, 29 per cent., were under instruction. The total expenditure during the year was Rs. 92,889. Education is given gratuitously in all the colleges and schools.

AGRICULTURAL EDUCATION.

It might have been expected *a priori* that in India, a country where no less than seventy-two per cent. of the whole working population are engaged in the tillage of the soil, no subject would have so much engaged the attention and the care of the Government as agriculture and agricultural education. Yet the first organised effort to improve Indian agriculture was not made till 1863, when Sir William Denison drew the attention of the Government to the defective methods of agriculture prevailing in the country, which he proposed to remedy, among other ways, by the introduction of improved implements. This step was followed in Madras by the establishment, in 1865, of an experimental farm at Saidapet. In 1870, at the instance of Lord Mayo, a special department was created to watch over the interests of agriculture. At this time, owing to the American civil war, there was an insatiable external trade demand for more and better cotton, and it was supposed that the new department would be able to rapidly introduce finer kinds of the staple and improve the methods of growing it. The experiment failed completely. The peasant contented himself with growing the old coarse cotton over an extended area. At the instance of the department model farms were started in the different provinces, machines were brought out, and English experts to teach their use. It was supposed that English methods and implements of agriculture must be the best possible; and that it was only necessary to exhibit them to the peasants, who would, of course, adopt such obvious improvements. The department had yet to learn that the machinery was unsuitable and the expert absolutely ignorant of the conditions of Indian agriculture. Later on the development of the general policy of the Government

led to the foundation of two colleges with courses of instruction which embraced agriculture, veterinary surgery and medicine, chemistry, botany, zoology, land surveying and mensuration, mechanics, drawing, and book-keeping. Agricultural officers had before them a wide and varied field of work. Besides supervising farming operations, they had to direct agricultural education, prepare text-books, answer enquiries, manage agricultural exhibitions, and inspect and report on the capabilities of large tracts of country. The duties of the department grew bewilderingly numerous, and it received almost no help from the provincial Governments. It was therefore in 1879 absorbed into the Home Department. It had by this time come to be understood that English methods of raising crops and breeding cattle cannot be introduced unaltered into India. Before the would-be reformer can hope to do any good he must enquire and observe, experiment and demonstrate. Only after these stages have been passed can he proceed to education, and positive action, aiding private and associate enterprise. Accordingly when, in 1881, in consequence of the strong recommendations of the Famine Commission, the Department of Agriculture was reconstituted, its duties were classed under the three heads of enquiry, improvement and famine relief; and, of the three, the most important was enquiry. Two conferences were held at Calcutta, one in 1882, at which the principles for conducting future cadastral surveys were determined, and a second in 1883, which prepared a scheme for the registration of inland trade statistics and for the compilation and publication of agricultural and trade returns. The attention of the Imperial Department was primarily directed to the simplification of settlement operations, and to the organisation of the land record system for annually compiling and collating the agricultural facts and statistics of every village in every province. In Bengal the Department of Land Records and Agriculture, which was only started in 1885, recognised so clearly the need of agricultural enquiry that it employed two of its three assistants, who had made a study of agriculture in England, in enquiring into the systems of a few of the most important districts in the presidency. Mr. Sen wrote a report on the agriculture of Dacca, and Mr. Basu another on that of Lohardaga. It was not till 1888 that the Imperial Department of Agriculture felt itself in a position to take up the question of improvement. A third conference was held at Delhi, and after a good deal of discussion as to the necessity of further scientific enquiry and the desirability of education in agriculture for the different classes of the Indian community, Dr. Voelcker, the Consulting Chemist to the Royal Agricultural Society of England, was sent at the end of 1889 to enquire into and advise upon the improvement of Indian agriculture. He stayed in India a little more than a year, during which he made two tours, and was present at a fourth conference at Simla in October 1890. The results which this eminent specialist arrived at are embodied in his report which he published in 1893. This was submitted to a fifth conference at Simla in the same year, and the recommendations then made have been separately

discussed by a committee of selected officers at the head-quarters of each province.

The proceedings of the last two conferences have not yet been published, but we cannot doubt that they have contributed greatly to the clearing up of the vexed questions which beset the improvement of Indian agriculture. In particular, we should suppose that the question of agricultural education has been thought out to some definite conclusion. The main points of discussion here are two: First, it is asked, Is special training in agriculture desirable? Secondly, it is asked, Should it proceed from above downwards, or from below upwards? There are, as might have been expected, those who maintain that the Indian peasant is a shrewd and skillful husbandman, that in the course of long centuries he has patiently evolved just the very system of cultivation which is best suited to the country, and that the European has therefore nothing to teach him. Even if this were the case, it would not follow that agricultural education is not necessary. The peasant, like every other class of man, is the better for education, and at present his education is shamefully neglected. What little education is given is of a purely literary character, and leads in the wrong direction. No reform is more urgently needed than that primary education should be agriculturalised. The instruction given to a population of cultivators should be constantly illustrated by object lessons taken from the cultivation of the land. Lessons taught from mere books are unreal, uninteresting and unfruitful. Boys are not taught to face facts, to observe nature. They are taught everything under the sun except the one thing which nearly concerns them and of which they can make an intelligent study. But it is not true that the Indian agricultural method cannot be improved. To go no further, such a position is open to the obvious objection that in England where science has been making such rapid strides agricultural education has of late years been found necessary, it surely must be much more necessary in India where science has stood still for centuries. The objection assumes too that Indian agriculture is everywhere the same, everywhere equally excellent. As a matter of fact it is everywhere unequal and varying. There are the greatest differences between the various castes and races in respect of their cultivating abilities. The Jats, who are said to be unsurpassed as cultivators in the Meerut district, are in the Bareilly district inferior to the Kurmis and Lodhas. Brahmins and Rajputs are only moderate cultivators. Side by side at the same spot noticeable differences present themselves. In the Central Provinces amidst numerous fields growing nothing but wheat you may see a single small holding where the crops are varied and where wells have been dug. The reason is that the better cultivated land is the land of a Kachhi. The others are of higher caste, and it is their custom only to grow wheat. At the village of Singhouli in the Doab, the Kurmis have worked so industriously and profitably that they have been able to buy out the original Rajput proprietors. In the face of such facts it can hardly be

maintained that Indian methods of cultivation admit of no improvement. On the contrary it appears that the average Indian farmer has much to learn and much to unlearn. His ignorant prejudices must be largely broken down by the force and exigence of circumstances, and they might be less speedily but more advantageously done away with by the good influence of education, general as well as special, and it is through the education that Government can aid largely in lessening those differences which are at present inherent to the cultivating classes, and which stand in the way of agricultural improvement. But no sooner has the utility of agricultural education been admitted than further questions arise as to how it is to be imparted. According to some it is no use beginning from below. These objectors go to the opposite extreme to the former declaring that the Indian peasant is hopelessly impervious to new ideas. He will always refuse to hear the voice of the agricultural charmer, charm he never so expertly. Besides who is to charm him? Where are his teachers to come from unless some more advanced education is given in high schools and colleges? The Government must insist on a knowledge of agriculture as a qualification for its appointments. Degrees in agriculture and schools to teach the subject must be established, or, at least, following the example set in Bombay, the Universities must grant diplomas for proficiency in the science, and special courses of instruction must be opened at the schools and colleges. The opponent is ready with his criticisms. What will be the good, he asks, of these amateur agriculturists, when they have been turned out by the schools and colleges? Either they will do nothing, or they will be dangerous in the littleness of their knowledge. A really scientific training in agriculture, he maintains, is impossible in India. We do not yet possess the requisite knowledge on which it must be based. Finally, the financier opposes the whole scheme of agricultural education as an expensive luxury which we cannot at the present time afford.

In meeting these difficulties and objections, there are a few main points which must be steadily borne in mind. In the first place it is now officially beyond dispute that education, both general and special, is absolutely necessary for the advance and improvement of Indian agriculture. This point has been definitely decided, and the Secretary of State has explicitly laid upon the governments in India the duty of improving agriculture in every possible way, and especially in the way of education. The second point is not to despise small beginnings. It is true that little can be taught to the peasant, and that much of the agriculture which we may at present teach to the advanced student will turn out to be erroneous. Still a beginning must be made. The corrections and improvements will come in time. The educational considerations which urge us to begin point, as decisively as the financial considerations, to a small beginning followed by a slow and gradual advance. The beginning should be at both ends, from above and from below. The rural population do not so much require to be instructed in the theory of

agricultural operations as to be taught practically how to observe and how to draw inferences from observation. They need that education of the eye, ear, and hand, as well as of the mind, which is the basis of all technical training. The teaching of the rural school must be made real by being given an agricultural colouring. Following the example set in France, the village teacher should begin by directing the attention of his pupils to visible and tangible objects, which he should make the children see and feel; and thus put them face to face with concrete realities, from an intelligent comprehension of which they will be led, by a gradual exercise of their reasoning faculties, to the formation of abstract ideas. The maps, lesson sheets, and reading books, employed in a course of elementary instruction, suitable for village schools, should all deal with subjects familiar to the pupils. The geography teaching should begin with the study of the geography of the school compound and of the village. The teacher may begin by explaining the map first of the school premises; next of the group of houses in the neighbourhood of the school or of their own dwellings; and then the maps of the estates by which they are surrounded; maps such as are readily procurable in almost every province of India. Pictorial lesson charts should be prepared to illustrate objects such as the plants and the insects destructive to them which can be found in the neighbouring fields. The reading primers should contain lessons descriptive of subjects which are not merely familiar to the pupil but likely to be of practical interest to him in after-life; the diseases to which cattle are liable, the connection between epidemics and want of sanitary precautions, and the elementary facts of botanical science. Every cultivator should be taught to understand the meaning of entries in a cadastral map. He should have a proper acquaintance with the system of rural accounts, and should be able to read and comprehend the official land records. For these purposes he should receive instruction in drawing, arithmetic, and such simple surveying and mensuration as can easily be taught to any boy. But in order that teachers in village schools be qualified to give a practical turn to rural education they must themselves be properly taught, and for this purpose agricultural instruction must be given in the normal schools, and reforms must be gradually introduced into the curriculum of high schools and colleges. To begin with, provision should be made for the special instruction of teachers in agriculture so that they may obtain sufficient knowledge of the subject to teach it to their pupils. In the second place the Universities can certainly do something to recognise the claims of agriculture. Like geology it might be made a subject of examination for the B. A. degree, or a special diploma in the subject might be granted, as is done by the University of Bombay. Above all the Government can help by making agriculture a compulsory subject in all competitive examinations for the subordinate executive service, and for the executive branches of the provincial service. In short every available means should be used to bring the matter into prominence, and to show an

unsympathetic public that agriculture is as honourable an occupation as law, medicine, or engineering.

In Bengal the circumstances are no doubt peculiar. Here the enquiry which must precede all improvement has hardly even been begun. There are no cadastral maps of lower Bengal, no records or information upon which to base reforms. It is in Bengal too that the need for reform is the least urgent. Crops like rice or jute require little skill to grow them, and Mother Ganges lavishes upon her youngest and most favoured child the two great requisites of agriculture, water and manure. Still these considerations do not touch the arguments in favour of agriculturalising primary education, and we trust that steps will be at once taken in this direction. The newly-established agricultural class at Seepore should provide for the training of teachers in primary schools, as is already done at Nagpur. An agricultural primer is already in use, but there is a manifest necessity of a great many more text-books on the subject. The University and the Government should also bestir themselves in favour of the cause in the ways already indicated. Such reforms as we have advocated are not very difficult, and surely might be begun without further discussion.

LITERARY NOTES.

MR. G. GRINNEL-MILNE has written a very excellent life of the famous Dutch Admiral De Ruyter. A Life of Admiral De Ruyter. The work is marked by accuracy and research, and contains a map and several diagrams. (Kegan Paul.)

MESSRS. KEGAN PAUL, TRENCH, TRUBNER & Co. have published a new Sanskrit translation by Sir Edwin Arnold. *The Chaurapanchasika, an Indian Love Lament*, translated and illustrated in a highly artistic style by Sir Edwin Arnold.

A HANDY *Life of Robert Browning* has been written by Professor W. Sharp for the Great Writers Series. A Life of Robert Browning.

THAT pleasant Anglo-Indian writer, Capt. Lionel Trotter, is writing a life of John Nicholson, who fell at the head of the storming column at the siege of Delhi in 1857, and is still worshipped by a hill tribe in the Punjab.

THE finest book published last season in England was *The Century of Louis XIV: Its Arts*. The Century of Louis XIV. — *Its Ideas*, translated from the French of M. Bourgeois, by Mrs. Cashel Hoey, with 22 photogravures and 500 other illustrations, many of which are splendid reproductions of the most famous historical pictures and portraits of that period.

MR. POLLARD'S *English Miracle Plays, Moralities and Interludes*, being specimens of the Pre-Elizabethan Drama, has run in to a second edition in the Clarendon Press Series.

A Royal Author.

THE Rajah of Gondal has written an excellent book on *Aryan Medical Science*. (Macmillans.)

THE story of the awakening of the German nation which led to the downfall of Napoleon I has been recently told by Mr. P. Bigelow in his *German Struggle for Liberty*, in two volumes, with remarkable simplicity, force and picturesqueness. What enhances the value of the book is that, in addition to portraits and maps, it contains several drawings by R. Caton Woodville, the greatest war-artist in the world after Edouard Detaille.

THIS month will be published a new volume by Mr. Alfred Austin, under the name of *The Conversion of Winckelmann, and Other Poems*.
A new Volume by the Laureate.

THE INDIAN CIVIL SERVICE EXAMINATION. III.—PREPARATION IN INDIA.

IN previous articles we have reviewed the history of the Indian Civil Service Examination since 1892, and have discussed at some length the nature and value of the tests which the candidates now undergo. From what has been said it is abundantly clear that graduates from India who go in for the Indian Civil Service Examination in England hardly derive any appreciable benefit from the University training they have received here. They have to give up many of the subjects about which they might have acquired a smattering, e.g., Science or Mathematics. Their knowledge of English Literature does not stand them in much stead. For a thorough getting up of the subject for the Examination more time will have to be devoted than will be profitable, and English candidates themselves fight shy of it. The Indian graduate's knowledge of the Sanskrit language and literature will have to pass through a process of systematic revision on lines altogether different from those to which he has been hitherto accustomed at home. His knowledge of History is hardly worth anything; he will have to read larger text-books and do weekly or fortnightly papers on Historical subjects for his tutor. He will find his knowledge of Political Economy, meagre, and thoroughly antiquated; and he will have to read the larger text-books which upset, in many vital respects, the views of the older school of economists. He will have to get up a knowledge of the history of industry, land-tenure and economic legislation of the United Kingdom, as also a knowledge of the existing economic conditions and of statistical methods as applied to economic inquiries. His philosophical knowledge again, acquired at the Indian Universities, will have to be very considerably improved before he will have any chance of scoring high marks. He has acquired no knowledge of English Law, nor of Political Science. He cannot take up French, or German, or Latin, or Greek, or Roman Law, for he is ignorant of the European languages, modern and ancient.

And yet the prospect before the Indian candidate is not so gloomy as it might be. The New Regulations prescribe a scheme of examination eminently adapted to the attainments of graduates at the English Universities: so far the graduates of the English Universities have a distinct advantage over

their Indian rivals. At the same time, the scheme of the open competitive examination embraces subjects which are not only paying, but which can be, under proper arrangements, which do not exist at present, taught to Indian candidates from here, with very good prospects of their success at the examination in London. They are English History (500), Greek History (400), Roman History (400), Modern History (500) (Fourth Period), Political Economy (500), Political Science (500), English Law (500), Sanskrit (500), English Composition (500), and English Literature (500), altogether ten subjects making up a total of 4,800 marks. Having regard to the rule that no marks are credited for a mere smattering knowledge of a subject, and that the more thorough a student's knowledge of a subject, as shown by high marks gained, the less the deduction from the total marks obtained in that subject, the results of the last four years make it abundantly clear that the number of subjects should never exceed the total of ten. In 1892, Mr. Hammet R. C. Hailey who headed the list got 3,212 out of 6,100 (or about 51 p. c.); Mr. Platel (26th) got 1,725 out of 5,050 (or about 33 p. c.); Mr. J. N. Gupta, 2,114 out of 4,300 (or about 51 p. c.); and Mr. K. C. De, 2,001 out of 4,600 (or less than 50 p. c.). Mr. Atul Chandra Chatterjee offered only 4,900 (omitting Advanced Mathematics, in which he obtained only 27 marks out of 900) and he has topped the list. From a comparison of marks obtained by successful and unsuccessful candidates at the open competitive examinations held in London (1892-96), we are satisfied that it is not desirable that candidates should take up a greater number of subjects than is necessary to make up an aggregate of 3,800 to 4,800 marks; and we are supported in our view by many of those who have successfully passed the competitive test and with whom we have had occasion to discuss the matter in all its bearings. Many of the Indian candidates have come to grief because they have not had opportunities of being fully convinced of the absolute necessity of thoroughness of preparation and of a reasonable limitation of the number of subjects to be offered.

For an Indian candidate, the most paying subjects are the first nine of the ten subjects mentioned in the last preceding paragraph; and a preliminary preparation in those subjects may be begun and very far advanced at home, in India. The teaching given at our Universities is ill-adapted to the requirements of the Indian Civil Service candidate, while the system of instruction at the English Universities is thoroughly on a line with the scheme of examination; but the preliminary training may be very much expedited by opening communications with many of the Indian candidates residing in London, Oxford, or Cambridge with a view to having a regular weekly supply of questions set to candidates at the different institutions. Arrangements might even be made with the authorities of these institutions, with a view to increased help whenever necessary. The same books as are at present prescribed at the Universities for candidates might be advantageously prescribed for Indian candidates undergoing a preliminary training here.

An organisation for facilitating such preliminary training in India might be started on a small scale and might be made self-supporting in the course of five to ten years. Lastly, when a candidate is judged sufficiently advanced, he may be sent to England for a final revision extending over a year immediately preceding the examination—an immense saving in cost and labour. Such a measure is also recommended by other practical considerations relative to the morals of Indian students in London or any other large city.

So long as an annual simultaneous examination for admission into the Indian Civil Service is not held in England and India, it is surely desirable that steps be taken in India itself to improve the chances of success of intending Indian candidates at the first examination, the open competitive test held annually in London; and so far the "objection to a system which imposes upon Indian parents a very heavy, and so often prohibitive, fine in order that their sons may have a chance of success at the first examination" (*India, November, 1896*) might be removed for all practical purposes by the Indian public themselves. If an organisation like that to which we have referred in the last preceding paragraph be properly worked, it would produce far-reaching effects in more ways than one. As hinted in a previous article on the subject, it will exert a direct influence on the methods of the University. I have tried to make it abundantly clear that *thoroughness* of preparation is the one thing needful to an Indian Civil Service candidate competing with the very flower of the English youth in the English Universities. If that be so, training in India to be of any value must come up to the level of the training given at the English Universities. I hold with Mr. Oscar Browning, Mr. Atul Chander Chatterjee's college tutor, that Mr. Chatterjee could not have done what he has done if he had remained in his own country, for the simple (though not always properly understood) reason that the training at the Indian Universities falls far short of what it ought to be or might be; and to this Mr. Chatterjee, one of the distinguished graduates of an Indian University itself, will be able to testify. It comes to this, then, that an institution in India which will aim at training Indian candidates for the open competitive examination in London must work on lines different from those of the Indian Universities; in other words must adopt the *methods* of imparting instruction of the older English Universities. In that way it might be expected that by the influence of a healthy rivalry, the Universities themselves here would be silently moulded and would approximate to what is best and enduring in the types of the Universities in the United Kingdom. This would be no small gain. Looked at from this point of view, the question of starting an organisation in India for the training of candidates for the Indian Civil Service assumes, in my eyes, importance which it is not easy to exaggerate; for it concerns, political considerations apart, the higher intellectual life of the nation at large. To wait till we could persuade the English people to grant us "simultaneous examinations" would be to miss the larger educational issues involved; and even

politically considered, the way to "simultaneous examinations" would have been paved when we could have shown, as Sir William Markby hopes to see, that "we could fully equip ourselves for the Civil Service competition without the necessity of passing a single day in Europe except what is just necessary in order to appear at the examination."

SATIS CHANDRA MOOKERJEE, M.A., B.L.

REVIEWS.

An Introduction to Human Physiology. By AUGUSTUS D. WALLER, M.D., F.R.S., Lecturer on Physiology at St. Mary's Hospital Medical School, London. *Third Edition.* London, Longmans, Green & Co., 1896 (pp. 656, 315 figures, 18s.).

This is quite one of the best text-books published on Physiology, and the fact of its having reached its third edition proves its popularity. One of its greatest merits is that it thoroughly does, as its author hopes it may, justify its view of 'Human Physiology' with reference to the position that the subject should occupy in medical education, as the junction to which anatomy, chemistry and physics converge, and from which the principles of medicine and of surgery diverge. Indeed, this view of the position of Human Physiology is so well carried out, that the book will be found most profitable reading to the practitioner as well as to the student. Chapters X and XI on nerve and animal electricity contain the most numerous alterations in this edition and a brief account of much important original work done by the author. Lest anyone should fear from this statement, however, that the book is weighted with accounts of laborious investigations of abstruse physiological phenomena, the following quotation may be taken from the author's preface. It is true of the book: "Attention has been paid to recent work, but I have felt that the gradually-formed deposit of accepted knowledge must be of greater intrinsic value than the latest 'discovery' or the newest theory. An early mental diet in which those items are predominant is an unwholesome diet; their function in elementary instruction is that of condiments, valuable only in conjunction with a foundation of solid food, serving above all to teach that the 'Institutes of Medicine' are not a museum of dead diets, but a living knowledge, of which the verbal formulae are unstable, least unstable in the older strata, most unstable at the growing surface."

What strikes one most in reading the book is the singular lucidity of the explanations given of the various phenomena. This, with the large number of helpful diagrams and figures, and the large type used, make it a most excellent text-book.

Hours with Nature.—By RAMDRAHMA SANTAL, C.M.L.S. S.K. Lahiri & Co., Calcutta.

THE public will welcome this small volume from the pen of a genuine Bengalee naturalist. The author's "Handbook on the Management of Animals in Captivity" has received its due share of attention from proper quarters, and the present work, although written with quite different a purpose, will maintain the author's reputation as a student of Nature. The appearance of a scientific work of real merit, however humble in scope, from the pen of a native of Bengal has its significance at a time when more than one countryman of the author's has been doing so much to show that the Bengalee's apathy for science may not after all be an inherent defect in his constitution. The present volume is written for the young, and it presents to the reader in narrative form a series of lessons in natural history. Tales and anecdotes judiciously introduced enliven the narrative. The lessons are instructive, but the author has wisely chosen not to appear as a dogmatist. He poses not as a lecturer, but as a friend, a companion, or a guide. He takes the reader to the field, the garden, the park, the riverside, the museum, and even to the laboratory, but he leaves his companion free to guide his own steps and warns him with an occasional hint when he is likely to go astray. The views that are presented are all

familiar views, and the juvenile student of Nature has only to open his eyes and he will see them. The author tells him that these familiar appearances have their lessons for him, that the stone has its sermons for the ear that will only care to listen. Certain chapters, for example, the one on the Indian Museum or the one on Indian snakes, may be read with profit by older men, most of whom, so far as knowledge of natural facts and natural relations goes, do not stand on a higher level than those for whom the book is intended. In point of literary form, parts of the book are susceptible of improvement. The history of the famous Botanic Garden in the neighbourhood of Calcutta, with the succession list of its Superintendents is hardly in its place; and the digression on vegetable physiology in the chapter on the Park may prove unattractive food for the young palate. On the other hand, the narrative might be rendered more complete and attractive by introduction of some familiar illustrations of the beautiful provisions of Nature by which plant-life acts on animal-life, and animal-life reacts on plant-life, of the material actions and reactions which go to produce and enhance the vigour and beauty, the wealth and abundance, of life as a whole that is so familiar to the fortunate liver of a tropical clime.

We congratulate the author for his success, however, in introducing in the least objectionable of ways an account within so short a compass of so many truths in the science of life.

CALCUTTA UNIVERSITY.

CONVOCATION DAY.

A CONVOCATION of the University of Calcutta for conferring degrees was held on Saturday, the 20th February, at the Senate Hall, His Excellency the Chancellor presiding. There was a very large and influential gathering present, a large number of European and native ladies gracing the occasion with their presence. The members of the Senate (in academic costume) having assembled at 2-45 p.m. in the Senate House, at 3 p.m. the Hon. the Vice-Chancellor and the Fellows proceeded to the Entrance Hall to receive His Excellency the Chancellor. On the arrival of his Excellency a procession was formed in the following order, and entered the Hall, namely, the Registrar, Members of the Syndicate, His Excellency the Chancellor, the Hon. the Vice-Chancellor, ex-officio Fellows, and remaining members of the Senate. The Hon. the Lieutenant-Governor of Bengal and the Hon. the Vice-Chancellor occupied seats on the dais to the right and to the left of the Chancellor. The ex-officio Fellows and the members of the Syndicate had seats on the platforms to the right and left of the dais. Other members of the Senate occupied the front rows of seats facing the dais.

The Vice-Chancellor, having declared the Convocation opened, presented Sir Alfred Woodley Croft to the Chancellor, who conferred upon him the Honorary Degree of Doctor in the Faculty of Law in the following form:—"By virtue of the authority vested in me as Chancellor of this University I admit you, Sir Alfred Woodley Croft, to the Honorary Degree of Doctor in the Faculty of Law of this University."

Then followed the ceremony of conferring degrees upon the successful candidates at last year's examinations.

His Excellency the Chancellor called upon the Vice-Chancellor to address the Convocation. He wittily apologised for his absence last year as due to the sternness of the Medical Faculty, which had refused to pass him. He warmly eulogised Sir Alfred Croft. Then, after gracefully introducing Mr. Justice Trevelyan, he spoke at some length on the advantages of "wise, moderate and progressive action in the University."

The Vice-Chancellor, having thanked His Excellency for the interest which he had shown in the affairs of the University, proceeded to the customary commemoration of the members of the University lost during the past year. Referring to Mr. Manomohan Ghose and Dr. McConnell he said:—

"Who of us, when we met last year, could have thought that so soon we were to lose Manomohan Ghose? Besides that most of us have to mourn a personal friend, we also realise what this University and this Province have suffered by this death. For twelve years he had been a member of our Senate, and in the Law Faculty especially, his experience and judgment were of great value. He had not, however, up to the time of his death, opportunity for doing for us work so remarkable and so

eminently useful as was done by him outside the walls of the University for his fellow-countrymen in this Province.

"Manomohan Ghose was the first Bengali who regularly practised in the Courts of Bengal as a member of the English Bar, and thus led the way to many of his countrymen who followed in his footsteps and have brought the traditions of a great profession to the aid of the administration of justice in this country. One of the proudest boasts of the rulers of this country is that they have given to their fellow Indian countrymen justice as pure and as impartial as is to be found in any portion of the world. The main factor in the good administration of this justice must be the independence of the Bar. That independence was throughout his career successfully asserted by Manomohan Ghose and, from his example, the lesson has reached this country that freedom of speech tempered by proper regard for the authority of the Court ensures the admiration and respect of judges and the public alike. This was one of the aspects of Mr. Ghose's career, but the work for which he will be best remembered is that to which he devoted the years of the later years of his life the best of his great ability and unflagging zeal. It is a matter of supreme regret that death has stilled the tongue and paralyzed the pen which were best able to set forth the merits of one side of a controversy, the fair consideration of which is of the utmost importance to the administration of justice in this country. It will be long before the work done in this behalf by Mr. Ghose will have faded from the grateful recollection of his countrymen.

"There has been another instance of one of us being snatched away in the prime of his vigour, and long before his powers of doing good were exhausted. Dr. McConnell was, at the time of his death, Professor of Materia Medica and Clinical Medicine in the Calcutta Medical College and Second Physician of the Hospital. His skill in medicine had gained for him the leading consulting practice in this city, and as a pathologist and diagnostician he was without a rival. As a teacher of medicine he had a very high reputation, and the attention which he devoted to his lectures secured for him the esteem and confidence of his pupils. He was a constant attendant at our meetings, and took an active share in the debates both of the senate and of the Medical Faculty, of which he was for two years the President."

The Vice-Chancellor went on to speak of the progress of the University during the last twenty-two years.

"Twenty-two years ago, when Mr. Hobhouse, the then Vice-Chancellor, was presenting His Royal Highness the Prince of Wales to Lord Northbrook, the then Chancellor, for an honorary degree, he spoke of the good work which up to then had been done, and said:—"It is certain that our founders have given to the people of India an instrument which they want and are determined to use. That it is being used and will continue to be used for good, I for one do not doubt." Again he said:—"If the past ratio of progress be continued His Royal Highness may, at the end of another twenty years, find himself a member of the largest University of the world and one of the most influential on the people on whom it works." I claim to-day that that prophecy has been fulfilled in substance. Although by itself this University cannot claim to be the largest in the world, still if we add to the numbers on our own list the numbers of those who enter the Universities of the Punjab and of the North-West Provinces, which are the off-spring of this University, we find that to-day the annual number of candidates seeking admission at the doors of learning in the Provinces, which twenty years ago were governed by the Calcutta University, amounts to something like 10,000, a number probably not exceeded in any University in the world. This is but a small indication of the progress that has been made. This instrument of education has been used more and more and in a better way by the people of the Province. In spite of the many bars which a desire for improvement in the quality of candidates for University honours has placed in its way, the flood of candidates has rushed on with increasing force. The first attempt to improve the quality of candidates was when we required the head masters to certify that the candidates had a reasonable chance of passing. Next, the system of recognizing particular schools was brought into force. This, of necessity, materially improved the education of the scholars. The next move was to insist upon test examinations; and, lastly, to improve further the quality of the schools, which feed our colleges, we provided that schools which had not

passed 20 per cent of the candidates sent up, were to be warned, and that if a school failed to pass 20 per cent. for three years, its recognition should be withdrawn. In spite of these restrictions the number of candidates appearing for the Entrance Examination in 1897 was 5,924, a number exceeded only in two previous years, those years being before the restrictions I have alluded to were imposed. It is not only upon the larger number and upon the improved attainments of those seeking to enter this University that we have to pride ourselves. Whereas twenty years ago only about one in four of those who passed the Entrance Examination completed their course, that is, went up for the degree of B.A., we find now, that, roughly speaking, about 50 per cent. complete their course. This shows an appreciation by the students of their college work after they have commenced it and understand what it means. To proceed further, although the examination for the degree of M.A. has been made much more difficult, whatever may be the case with other examinations, the number of those taking that degree has been more than trebled. These facts, if they show anything, show unmistakably that the verdict of the public has been given in favour of our work, and whatever attacks may be made upon our system we can claim that it has won the approbation of those for whom this University was created, and of those most capable of appreciating its benefits."

After dwelling on the advantages of hostels and of manly games, the Vice-Chancellor concluded by offering some words of friendly counsel to those who had received degrees.

"This is the end of your student life, but barely the commencement of your education. What you have learnt at the University has prepared you to receive the many lessons which every day of your lives must teach you. To what extent you will reap the benefit of the education which has been afforded to you, must depend alone upon your own exertions and upon the use to which you put that education. You are going out into life with all that we can give you. You have the honour of this University in your trust. I can only hope you will one and all be worthy of the trust which has been coufided to you."

GERMAN UNIVERSITY LIFE.*

(By Dr. Nishikanta Chattopadhyay.)

It is, I believe, generally admitted that the Germans are one of the most highly educated nations of Europe. There are some who even go so far as to maintain that they are the most highly educated people in the whole world. I confess there would be no surprise in holding even a proposition like this, if we were to look to the roll of great scholars which Germany has already given to the world. For, what other nation could boast of deep, accurate, and varied scholarship such as is associated with the names of Leibnitz and Kant, Wilhelm and Alexander von Humboldt, Schlegel and Bopp, Hegel and Helmholtz? How to account for this deep learning, this phenomenal erudition? By some ethnic, climatic, political and religious conditions to which the Germans have been subject for at least 2000 years. The Germans form, as I believe you already know, the westernmost branch of that family of races called the Indo-Germanic or the Aryan race. Now, one of the characteristic traits of this ethnic group is an insatiable thirst after knowledge and an extraordinary capacity to acquire and accumulate it. In India, did not *Sāṅkhya* and *Sankarāchārya* know all that could be known in their days; in Greece did not Plato and Aristotle carry all the lore of antiquity on their giant shoulders; and in comparatively modern times, is there any thing that Bacon did not know, Newton did not calculate, Darwin did not observe, and Herbert Spencer does not speculate about? If the Germans, therefore, have displayed such phenomenal erudition, it is in the first place due to the fact that they belong to the same great family of races as the Aryan Hindus, the Greeks, and the English. The climatic conditions of Germany have also fostered this ingrained, hereditary, scientific bias of the Germans. A climate rather bleak and cold, a soil not particularly fertile, or rich in precious mines, vast primeval forest of beech and oak stretching over enormous areas, which have remained more or less the same since the days of Cæsar and Charlemagne; huge formations of granite and basalt which enhance no doubt the grandeur of the scenery but do not

add to the wealth of the country; these and similar causes have given a tinge of gravity, of heaviness, of sadness, of melancholy almost to the Germans, and have diverted their intellectual energy rather to the conquest of new realms of knowledge than to the subjugation of new kingdoms of material prosperity or political aggrandisement. But the cause which has done more than any other to give a new impetus to the intellectual life of Germany was the Reformation of Martin Luther. His translation of the Bible into the vernacular of his country; his stirring appeals to his countrymen in the same vernacular to shake off the thraldom of priestly craft and spiritual slavery; his lofty, heroic hymns trusting in God as a good shield and strong castle in the midst of the most appalling dangers and enormous difficulties, and chanted from one end of the land to the other by all classes alike; and the last, though not the least, the example of his manly, martyr-like vindication of his own faith before the assembled concave of Emperors and Kings, Cardinals and Bishops at the Diet of Worms, all these causes combined to stir the national life to its very depths, and to infuse a fresh leaven, which has, in the course of three centuries, leavened the whole lump. Not that there was any want of learning in Germany before Martin Luther. The cloisters of Nuremberg, Wittenberg, Leipzig and Eisleben had been famous for classical scholastic erudition during the middle ages. What Luther's Reformation really did was to give a fresh impetus to the intellectual life of Germany in the same manner as the Renaissance did for the rest of Europe. Not above all to initiate that system of mass education which has for the last three centuries brought the Bible and the three R's to the cottage of every German peasant, and has made him, what he is to-day, an honest and hard-working workman, and a sober and sensible citizen of the great Empire he belongs to. I may here incidentally observe that a similar system of popular education following in the wake of a similar reformation in Scotland by John Knox has also had somewhat similar results in that country whose inhabitants resemble the Germans in many more ways than either the English or the Irish. The Reformation revolutionised the Universities on an altogether new basis. Patriotic theology gave way to Platonic philosophy, while the hair-splitting subtleties of the schoolmen were superseded by the *humanities* of Greece and Rome. Erasmus adored Socrates as a saint and wrote Latin like Cicero, while Melancthon combined in himself all the learning and elegance of an Athenian with the gentleness and charity of a Christian hero. The German Universities in those days were somewhat in the same style as the Universities of Oxford and of Cambridge are to-day, that is to say, they were not merely teaching and examining bodies, but they also looked after the board and lodgings, the manners and discipline of the *alumni* who were attached to them. In some old Universities, such as Leipzig, there still exists a Hall, but it is frequented only by very poor students at a nominal fee. The majority of students take their meals in the hotels and restaurants outside the University limits. There is still a University chapel here and there, but German students as a rule go neither to the Varsity chapel nor to any chapel at all, while the apartments that were formerly used for the accommodation of resident students are now used as lecture rooms or laboratories. Their very architecture tells you that they must once have been either cloisters for austere monks, or cells for laborious scholars. Evidently there was a good deal more of College life à l'Anglaise in the German Universities of those days than there is now. I have purposely used the phrase *à l'Anglaise* because there is still a good deal of College and University life in Germany, but it is based altogether on different principles. The German students in these days form into *Burschenschaften* (literally, fellowships), which is such a characteristic feature of the German University Life. These *Burschenschaften* or clubs are always located outside the University limits. Each *Burschenschaft* has its own special laws or regulations, and all the Burschen or Fellows who belong to it must implicitly conform to them. Woe unto him who out of negligence or impertinence dare violate one of the least of these laws! The penalties are severe and vary according to the grade of the offender, or the enormity of his offence. For, there are various grades and classes in each club, and one must begin as a Freshman to rise to be a Master or to make use of Masonic phraseology, one must commence with the humble duties of a Warden to be crowned some day as a Right Worshipful Master or still higher. And this reminds me that there is also an element of secrecy and mystery in all these clubs just as there is in the Masonic Frater-

* A lecture delivered by Dr. N. K. Chatterjee to the Calcutta University Institute on the 9th January 1897.

nities. They have also their peculiar costumes, caps, colours, flags, coats of arms, passes and signs, which are revealed only to the initiated under solemn pledges and secret penalties of all kinds. Those who belong to the same *Burschenschaft* must dine and drink, smoke and sing, fence, fight and even flirt together, yes fight also; for fighting and flirting go hand-in-hand particularly amongst German students. Prince Bismarck when he was a student at Göttingen is said to have fought 32 duels in all.

I am told duels are now less frequent than they used to be some years ago. So much the better. One of the most ordinary penalties to which beginners called "Foxen" ("Foxes") are subject consists in the shape of drinking as many glasses of beer as your senior or superior may be pleased to command. Of course the German Lager beer when it is fresh from the brewer's is very light, and scarcely does harm. Yet such penalties frequently repeated must have a deteriorating effect even on the best of constitutions. This simultaneous beer drinking of the members of a *Burschenschaft* is always accompanied by a good deal of singing. These songs are loyal and patriotic or comic and convivial. They are sung with an amount of loutish cheer and glee, the like of which I have neither heard nor seen elsewhere. Some of them are in Latin, but the majority of them are in German, composed and sung by some of their best poets and musicians. These convivial gatherings which are called "Commers" would strike all Indian students with astonishment, as they would find it difficult to square such exuberant animal spirits with the dignity and the duties of serious scholarship. But there are more things in heaven and earth than are dreamt of in our Indian philosophy.

Another feature of German University life are the *Vereine* or the Associations, of which there are one or more attached to each Faculty. And as there are four Faculties in all, so there must be at least four *Vereine* in each German University. But as a matter of fact there are a good many more than that. The *Verein* of each Faculty alone has sometimes half-a-dozen *Vereine* attached to its different classes. The President of the *Verein* is generally a professor, the Vice-President a private docent, and the Secretary a distinguished *studiosus*. The members meet once or twice a week, read lectures and dissertations, discuss their contents, and then wind it all up as usual with *Commers*, i.e., with drinking enormous quantities of beer and singing vociferous songs until midnight. In this manner, it brings the professors and the pupil into personal contact, and fosters that *College life* which is such a beneficial feature of the two sister Universities in England but which is totally wanting in our Indian Colleges and Universities. Until something is done to remedy this defect, our Indian Universities I am afraid must continue to be only teaching and examining bodies as they now are and must fail to exercise that salutary influence on the manners and discipline of the students but for which no education is complete, as manners make the man and discipline forms the character.

In these *Vereine* or Associations you often come across eminent scholars who have acquired a European reputation by some original research or new discoveries. In the *Philosophischer Verein*, which I had once the honour to belong to, I once met Prof. Gustav Fechner, the author of a book called "Psychophysic" in which he has enunciated certain laws whose importance, as Dr. Martineau once declared, in the domain of what is now-a-days called Physiological Psychology, is as great as Newton's Law of Gravitation in solar astronomy. There was a lecture that evening on the physiological and psychological aspects of vegetarianism by a medical man from Dresden, and the old Professor seemed greatly interested in it. For he was then going in for eighty, I believe, though still full of all the eager curiosity and the noble simplicity of a child. I had the privilege of escorting the old sage home, and on the way he asked me quite a number of questions about the *Yogis* and the *Fakirs* of India, and the marvellous feats they are said to perform. Seeing more of him by and by, I came to discover that he was quite a *mystic* and had actually written a book called the "Zend-Avesta," a masterly exposition of Vedantic Pantheism in the light of modern science. Prof. Zöllner, the author of the "Transcendental Physics," and whose name is associated with what is called the *fourth dimension of space*, used also to come to our *Vereine*, though I never met him. I met Prof. Wund once or twice in our *Verein*, and the celebrated author of the "Physiologische Psychologie" took part in our *Commers*, i.e.,

in our drinking and singing with as much lustiness as if he was only twenty.

Gentlemen, it is this personal contact—this inspiration of being magnetised so to say by spirits far wiser and nobler than your own—that exerts such a tremendous influence on all young susceptible minds and makes them to a great extent what they hereafter turn out to be.

The reason why the Philosophical Faculty has so many *Vereine* is that it is by far the largest and the most comprehensive of all. For it includes not only philosophy proper but also physiology, literature, history, ethics, political economy, mathematics, and even the physical sciences. So that when you are told that so and so is a Doctor of Philosophy, you must not run away with the idea that he has taken his degree in mental and moral science or in logic and psychology. The chances are that he has taken it in literature, in pure mathematics, or in some of the biological sciences, say, in botany, zoology and physiology. I must not, however, forget to mention that every *studiosus philosophus*, no matter what his special line of studies may be, must attend at least one course of lectures on logic and psychology during the first *semestre* of his University career. This is an initiatory stage which every student belonging to the Philosophical Faculty must pass through, although the specific branches of his studies may be very different; for instance, Chemistry, Physics and Magnetism, or Sanskrit, Zend and Greek, or English, French and German or any other three subjects that are cognate or allied to one another. Three subjects are the *minimum*. You may take more if you like, but you cannot take less. For example, if you go in, so to say, for the ancient language Tripos, you must, take Sanskrit, Greek and Latin, or Sanskrit, Zend and Greek, or Greek, Latin and Celtic, &c.; whereas if you have the genius of Francis Bopp or of Max Müller, you may take the whole Aryan group, to wit, Sanskrit, Zend, Greek, Latin, Celtic and Slavonic. In the same way if you aspire after the modern language Tripos (there was no such Tripos in the English Universities in my time though there is one now I am told) you must take either English, French and German or French, Italian and Spanish, or any other three-fold group formed out of the dialects and the varieties of the three chief divisions of the modern European languages to wit, the Romance, the Teutonic, and the Slavonic, whereas if you have the wonderful memory of a *Mezzofanti* or of a *Magliabeci* you may take them all and pass off as a second *Avatara* of Mithridates. Subjects selected, you must now attend lectures for at least ten *semestres*, that is to say for five years. You may do so in one University or in two or even in five, spending one year in each University, provided all these Universities are affiliated as most of these Universities in Germany, Switzerland and Austria are. Or you may even attend ten Universities in five years if it takes your fancy to do so. Each year is divided into two *semestres* or sessions; and you may spend the winter in one place and the summer in another, which is frequently done.

The winter *semestre* generally begins in October and ends in March, with a short recess for the Christmas, while the summer *semestre* begins in April and ends in June. It is very short, but it is also very sweet. Then follows the long vacation which extends over July, August and September, and during which German students often undertake long foot-excursions which is another pleasant feature of the German University life. And there are such charming places too in Germany for these long pedestrian tours. These pedestrian tours, as a rule, cost very little especially on the Rhine. The only thing which the tourists carry about them is a pouch with some black bread and sausage or cheese and a tin-case to collect rare specimens of plants, insects, or stones, which they may happen to come across. As they move along from one charming locality to another singing and shouting in the exuberance of their youth and animal spirits, they are welcome guests wherever they go, and the poor but hospitable peasants of the Rhine Valley are ready to provide them with as much milk and butter, wine and grapes, as they may need. One of the most charming reminiscences of my student life in Germany is one such pedestrian tour in the Valley of the Rhine. We started from Bonn, from Bonn we went to Remagen and Andernach by steam-boat; from Andernach we passed through the stone-quarries of Niedermendig into one of which, about 120 feet deep, we descended to drink beer cooled in blocks of natural ice;

thence we arrived at the Luchersee with its beautiful monastery, quiet and holy as such an institution should ever be, thence through the charming Brohlthal dotted with scenery as romantic as a poet's dream, from Brohlthal to Wahlporzheim, noted for its good red wines, from Wahlporzheim to the old castle of Altenhar whose ruins go back to the 10th century. I shall never forget those days—days marked round with *vermillion* in the tablets of my memory—days of ecstasy and inspiration which occur only now and then in a man's life, but towards which he always casts a longing and lingering look behind ever afterwards; oh! those days on the Rhine! I would rather have a week of that life again than all these years of dull, humdrum existence:—

"Better fifty years of Europe than a cycle of Cathay!"

I now proceed to give you a short sketch of how a degree is taken in Germany. As I have already said there are four Faculties in a German University: Theology, Jurisprudence, Medicine and Philosophy, and consequently there are four degrees corresponding to these four Faculties. These degrees are: Doctor Theologie, Doctor Juris, Doctor Medicinæ and Doctor Philosophiæ. This Doctor Philosophiæ is the German degree *par excellence* and is popularly known as Ph.D. It somewhat corresponds to the Arts degree in the English Universities. A *conditio sine qua non* to obtain this degree is a Thesis or dissertation, opening up a new line of research, or adding some fresh knowledge in any of the three subjects you have taken up as your speciality. This Thesis must consist of at least 50 octavo pages. It must be full of particular facts and figures which explain and elucidate the main theme, and may contain as few general remarks as possible. The style should be severely simple, each word a fact, and as devoid of rhetoric as it can be. Formerly a Thesis had invariably to be written in Latin, but now-a-days it is permitted to foreigners to write in German or even in English. The chief point about a Thesis is that it should add some fresh knowledge—be it ever so little—to the stock of European science and be accepted as such by the Faculty. A book of Essays full of generalities would not be accepted as a Thesis, even though the essayist be an Addison or a Macaulay.

But before your Thesis is accepted and you are let in for the other tests, you must in the first place prove to the satisfaction of the Senate and the Rector of the University that you have kept at least 10 terms in one or several of the affiliated Universities, that you have during each *semestre* attended the *minimum* course of lectures prescribed by the University laws (six lectures I believe is the minimum), that there has during these five years transpired nothing against your moral character, and that you guarantee as a gentleman and a Christian (or a Buddhist or a Hindu, a Parsee, a Mahomedan) that the Thesis is entirely your own work, the product of your own industry and investigation. These preliminaries settled, the Dean of the Faculty you belong to circulates your Thesis amongst the professors, each of whom gives his own individual opinion about it. This may take a month or even more. If the majority of the professors pronounce in your favour, you are informed that your Thesis has been accepted by the Faculty, and that now you will be permitted to go through the other oral and written tests. For these dates are fixed, and it rests partly with yourself how soon or how late these tests are to be. You may take two months if you like to go through it all. The tests that follow the Thesis are mostly written except one which is oral. You have to write your answers to these tests in the Aula or the Senate Hall, and if the questions be such as need copious references you are even allowed to make use of the University library. After you have passed through all these various tests on all the three subjects and their collateral branches, you arrive at the last, but by no means the least, of the tests you have to undergo before you are dubbed a Doctor of Philosophy. This examination is held *visd voce* before the assembled conclave of all the professors and even of perfect strangers of learning and distinction, all of whom have a right to put to you any questions they like. Even ladies grace such occasions with their benign presence if the *visd voce* refers to history or *belles lettres*. One of the questions put to me on this occasion was: "The influence of English thinkers on the life and philosophy of Voltaire."

After having thus passed through the cross-fire of questions and interrogatories fairly unscathed, I was very politely asked by the Dean of the Faculty to retire for a while into the adjoining room till I should be sent for. And so I did retire, but with a

beating heart and a bounding pulse, knowing very well that within those few moments the balance of my fate would be struck, and it would be decided once for all, whether I was to be a Doctor Philosophiæ or not. At last this state of anxious suspense came to an end, and I was called in. I read at once in the face of my tormentors that the three weird sisters had for once decreed in my favour. The assembled conclave rose as I approached, when the Dean in grave sonorous accents announced to me the exceedingly welcome news that I had gone through all the oral and written tests with great success, that they had decided to award to me the highest honours (*summa cum laude*) which a German University can confer on a successful candidate. The other two grades are *rite*, or ordinary, or a *pass* as it would be called in Oxford and Cambridge, and *cum laude* or with praise.

This assaying and hall-marking over, the most agreeable part of this degree-taking has yet to be gone through. As a rule a successful *studiosus* gives a *schmaus* or feast in which not only the professors and the private docents, his personal friends and familiar *Burschen* are asked, but also his fair cousins and other young lady friends with their inevitable mothers and aunts. This *schmaus* usually takes place in the big hall of some hotel or restaurant, or if he be a Chorstudent, i.e., if he belongs to any of the *Burschenschaften* I have described above, in the big hall of the *Burschenschaft* itself decorated with the arms and flags, caps and colours peculiar to that fraternity. Of course, there is always some extra decoration and special adornment of the hall on such occasions by the lady friends of the new Doctor. The banquet begins at 8 o'clock in the evening, or even earlier, then "across the walnuts and the wine" begin toasts and speeches which seem to have no end. It is superfluous to add that the new-fledged Doctor is the centre of all attraction, and the theme of all praise. Panegyric follows on panegyric and eulogy on eulogy. He is lauded up to the seventh Heavens. He is called a Korymbus of Science, a Phoenix of learning, and a Sphinx of wisdom. He is another Leibnitz, Humboldt, or Goethe (all these men belonged to the Leipzig University whose Aula or Senate Hall is adorned with their busts). If he be an Asiatic and a Hindu, he is probably called a *Sankhya*, a *Sankarāchārya*, a *Buddha*, a *Kulidāsa* or even a *Vishnu*, while those of his fellow-students who are of a more scientific turn of mind call him *arara aris* and "a black swan" ("ein schwarzer Schwan") which is, of course, followed by loud peals of vociferous laughter. This goes on till midnight or still later when dancing begins. Here again the new Herr Doctor is the cynosure of neighbouring eyes, the observed of all observers. All fair faces are wreathed in sweet smiles towards him. And as the music rises with its voluptuous swell soft eyes look love to his eyes, which young and impressionable as he is, speak again. Dance after dance follows, till the fairy scene is brought to a close by a stirring waltz which is the national dance *par excellence*. The gay streaks of early dawn are already visible in the sky, and even the best of friends must part at last. And now after all these toasts and speeches, songs and waltzes there can be no longer absolutely any further doubt (whatsoever that our Herr Studiosus has at last become a Doctor Philosophi).

A certain number of copies of the Thesis is printed at the Doctor's expense, of which some fifty copies are kept by the University where you graduate and fifty more are distributed amongst the different Universities.

(To be continued.)

CALCUTTA UNIVERSITY INSTITUTE.

ENTERTAINMENT TO MOFUSSIL STUDENTS.

THE meeting annually held for entertaining the Mofussil Candidates for the Entrance Examination came off this year on Wednesday, the 3rd February at 5 p.m. The spacious hall of the Institute was crowded with students. The proceedings opened with some Bengali songs. The Hon'ble Dr. Gurudas Banerjee then addressed the Mofussil Students in a nice speech dwelling chiefly on these points:—How they should spend the vacation; how they should receive the results of the examination; and how they should study Science. Babu Kalicharan Banerjee next welcomed the students to the metropolis and said that the University Institute would be always ready to help them. The Rev. Father Lafont, S.J., C.S.S., then gave a highly interesting lecture

on the Graphophone. He explained the principles on which this wonderful instrument was constructed and reproduced with it before the audience some English and Bengali songs and instrumental music which were highly appreciated. The Hon'ble Dr. Banerjee moved a vote of thanks to the Reverend lecturer which was carried by acclamation. The meeting separated with three cheers for the Rev. Father Lafont, Dr. Banerjee and Mr. C. R. Wilson.

LECTURE BY SIR ROGER LETHBRIDGE.

THE hall of the Institute was filled on the evening of Tuesday, February 16, when Sir Roger Lethbridge, K.C.I.E., delivered a most interesting lecture on Some "Imperial Aspects of the Famine." The Hon. Mr. Alan Cadell, C.S.I., presided. The lecturer said that he had been travelling through those vast regions of India that were now lying under the shadow of the wing of the Angel of Death, and in some places he had seen scenes the like of which he prayed God neither the audience nor he might see again. But wherever he had been, he had also seen men of their race and of his race vying with each other in their sacred endeavour to further the cause of humanity in the high resolve that they should spend money in order to keep alive the people of this country. He then described how relief works were conducted in the Punjab and North Behar. He noticed that wherever the British flag waved, there was going on the work of collecting money which would provide the necessities of life for the suffering masses of their Indian fellow-subjects. The very first subscriber to the Famine Relief Fund was Her Majesty the Queen-Empress, and her womanly heart made no distinction between the various races that were subject to her sway. All these considerations might well bring home to the minds of all of them the great effects of Imperial unity. Before concluding his address he said a few words to the students present in recommendation of the suggestion of Dr. Martin that the educational institutions might contribute a fund of their own to this sacred cause.

Mr. Abdur Rahman proposed a hearty vote of thanks to Sir Roger Lethbridge and to the distinguished chairman, the Hon. Mr. Cadell, which were seconded by Mr. R. D. Mehta and carried.

COLLEGE CORRESPONDENCE.

[College correspondents are requested to send their news to the Secretary, Magazine, Calcutta University Institute, and not later than the 15th of the month.]

THE BURDWAN RAJ COLLEGE.

COLLEGE—One hundred and eighteen students have been sent up for the F. A. Examination. The Half-yearly Examination of the first year class is over. The second year class has been dismissed. Three hundred and thirty-six candidates for the Entrance Examination appeared at this centre.

SCHOOL DEPARTMENT.—The new session has begun in the Collegiate School. The Athletic Club is entirely disappeared. The club had full sympathy from our beloved professors and teachers, but the members could not keep it going. This is much to be regretted.

DEBATING CLUB.—Since our last report we had three meetings. The subjects under discussion were: (1) The Battle of Lie. (2) The Character of Walpole with regard to Bribery. (3) Famine. In the first of these, we had an unusually large gathering. The Secretary was in the chair. The two appointed lecturers were unavoidably absent. Babu Basanta Kumar Bhattacharji read an essay in Bengali. His essay was very thoughtful. Several other gentlemen spoke after him. The President's speech was nice. In the second of these Babus Kristo Das Sahu and Tincory Day were the lecturers. Their productions were splendid and laudable. Both of them praised Walpole's policy of bribery. The Secretary, who was in the chair, also read a paper. In the third of these Babu Lalit Mohan Roy, B.A., one of our Vice-Presidents, presided. The meeting was a grand success. The lecturers were Babus Satya Kinkar Banerjee and Mohini Mohan Neogi. Both of them depicted the horrors of a famine. Both of them referred to the old tradition which says that God

sends forth this havoc only for punishing the sins of men. The President discussed the subject in *extenso* in a highly impressive speech. The club bids fair to succeed. The professors and teachers are taking a lively interest in it. Our beloved Principal, who is also the President of our Club, is encouraging us in every possible way. Babu Kamini Kumar Roy has been elected another assistant secretary.

THE GENERAL ASSEMBLY'S INSTITUTION.

We are very glad that our beloved Professor of History and Logic Babu Adhar Chandra Mukerjee, M.A., has been elected a Fellow of the Calcutta University this year. The second and the fourth-year classes have been dissolved though a few students of both the classes attend every day.

We are sorry that the result of the last M.A. Examination of this Institution is not at all satisfactory.

The Debating Clubs of the Institution held several meetings. Two of the subjects worth notice were "Tennyson as a Man and as a Poet" and "Female Education." The first was in connection with the first-year class; Mr. J. Lamb, M.A. B.D., presided; the second was with the third-year class and Mr. A. B. Wadd, M.A., B.D., presided. Dr. J. H. Barrows delivered a series of interesting lectures in our hall. Mr. W. W. White visited our Institution and gave good advice to the fourth and third year classes. The G. A. I. Athletic Club is doing its work smoothly. A few matches were played with other college clubs but not well. The Captain and the Vice-Captains have not yet been elected.

The annual prize-distribution of this Institution took place on the 16th of January last. The Hon'ble Sir John Woodburn, K.C.S.I., was in the chair. There was a large gathering including several ladies. The programme was as follows:—

- I. Annual report of 1896 read by Rev. J. Morrison, M.A., B.D.
- II. Distribution of prizes to the college and school students by the President with the help of Lady Woodburn.
- III. Recitation from some standard English and Bengali authors by the students.
 - (a) From the Trial Scene of Merchant of Venice—Portia's advice to Shylock (by the fourth year students.)
 - (b) Hamlet's Soliloquy (by Babu Probodh Chunder Mozumdar).
 - (c) The Speech of Brutus after the assassination of Cæsar (by the third year.)
 - (d) The Parable of the Prodigal Son (by the second year.)
 - (e) Oliver's Soliloquy before the Battle of Plassey (Bengali)—Babu Dwarkana Nath Banerjee.
 - (f) A Dialogue between Comus and the Lady (by the second year.)
 - (g) The Dying Speech of Arthur to Sir Bedivere (from Tennyson.)
 - (h) Pope's Dying Christian to his Soul (Entrance class students.)
 - (i) Scott's Patriotism.
 - (j) Twinkling Twinkling Little Star (by a little boy of the Eighth class.)
 - (k) Dialogue between "Iron" and "Gold" (Bengali)—By two students of the lower classes of the Institution.
- IV. A song—By four little Boys in chorus attended by the organ-music of a little boy of 9 years.
- V. The President's address.
- VI. Vote of thanks.
- VII. "God Save the Queen."

THE STUDENTS' UNION.—The Fourth Ordinary meeting of the above Union took place on the 28th November at 1-45 P.M., with our accustomed President the Rev. Mr. Wadd. Babu Surendro Kumar Sen read a very instructive paper on the 'Calcutta University.' He gave a history of our University and defended the system throughout. Babu N. N. Chakrabarty read his criticism on the essay. He was of opinion that the system of education should be in our own vernacular to avoid learning a foreign language. Mr. Krishna Lal Banerjee, the Assistant Secretary, preferred the older system which was in vogue in the days of Kristodas Pal, Harish Chandra Mukerji, and Ram Gopal Ghose. He deprecated the University as it is only an examining body. Babu Rajani Kanta Mitter accused the University of imparting shallow education. Two other speakers followed. The President summed up the debate in a few well-chosen words.

The Fifth Ordinary meeting came off on the 12th December. Babu Narendro Nath Dass read a very thoughtful paper on

'Female Education.' He thought that the monopoly of education by the male was utter selfishness and had no justification. Babu Girindro Nath Banerji, the appointed critic, differed from him in some minor points. Babu Krishna Lal Banerjee greatly appreciated the education of the female on moral and religious subjects. The President was of opinion that in order to teach boys in their earlier age their mothers must have some education, otherwise boys are apt to depreciate them for want of education.

The Sixth Ordinary meeting came off on the 6th January. Mr. K. L. Banerjee was voted to the chair. The subject was 'Caste System.' Babu N. N. Chakrabutty read a very interesting paper on the subject. The appointed critic, Babu S. N. Mukerji, thought that the Caste System was necessary and supported it throughout. The President thought that the system was an exigency of the good old days but now quite obsolete, nay, it was a bar and hindrance.

KRISHNAGAR COLLEGE.

We regret that our learned lecturer on Sanskrit, Babu Sati Chandra Bidyabhusan, M.A., has been transferred as the Tibetan translator to Government. The college has sustained a great loss in him and his want is now being keenly felt by his pupils. Babu Janaki Nath Bhattacharjee, who was formerly additional pandit, is now acting in his place.

The college library is a big and splendid one, containing among other collections various treatises on antiquities and numerous journals. Many new books are being added every day. One astronomical globe has been recently brought from England. Our students in general, however, seem to have no appetite for reading these books. There is one thing to be noted and that is the want of a suitable room for the students to sit and read in the library. The other day we got a circular that a new game called "stool ball" would be introduced. Every student of the college and the collegiate school will have to pay a subscription of 6 annas each once in January and once in June, though they may not play. And a committee, consisting of two senior lecturers, the head-master, the gymnastic-teacher, and a teacher elected by the sub-committee with the principal as chairman is to be formed for it and also a sub-committee is to be formed with one teacher, four students from the college and six from the first three school classes. We are glad at the introduction of this new game and awakening of an interest for athletics. I cannot help remembering here that our 'Students' Association' collapsed simply for want of a President. Will not some one take up the idea and revive it? The annual examination of the school department commenced on the 20th January, some 16 boys are going up for the next B.A. Examination. The college building is still under repair. The law class now sits from 8-45 to 9-45 A.M.

THE PRESIDENCY COLLEGE.

THE COLLEGE.—Mr. A. C. Edwards, Principal of the Dacca College, joined our College temporarily as a Professor on the 2nd February. He has just been transferred to the Patna College. Mr. S. C. Hill has been posted here from Dacca, and on the return of Mr. Rowe from leave (which expires early in March), the English staff of our College will once more be exceptionally brilliant. The students are raising subscriptions to the Famine Relief Fund; about Rs. 200 has been already raised. One hundred and sixty seven students of our College go up for the next B. A. Degree Examination and 108 for the First Arts.

THE P. C. UNION held a meeting on the 23rd January, when Mr. Hari Nath De, M.A., read a paper on "Dante." Professor M. Ghosh, M.A. (Oxon.), presided.

THE P. C. ATHLETIC CLUB entered for the Lansdowne Shield Competition. In the semi-final tie we met the Seelipore C. B. College, and beat them by 5 wickets and 5 runs. The final tie with the Bishop's College was played off on the 10th and 11th February.

In the first innings the Bishop's put in 110 runs, and the Presidency 98 (Mr. K. Gharpure contributing a useful 41). In the 2nd innings the Bishop's College team made 129, but the Presidency boys were all disposed of for the poor total of 41. We thus lost by a century. S. Chowdhury of the Bishop's with his splendid scores of 51 and "not out" 61 was mainly responsible for the win.

CLUBS AND SOCIETIES.

ANGEL SPORTING CLUB.

The club was started in July last year. Football, gymnastics, and cricket are now in the curriculum. It has secured a temporary playground adjoining to the Hare Press. Men like Babus Isan Chandra Ghosh, M.A., Bipin Behary Gupta, M.A., and Chandra Nath Bose, M.A., B.L., take much interest in the encouragement of the sports of this club. The sports were held on the 6th of February last. The members competed in tug-of-war, jumping, hurdle race, etc.

THE EDEN HINDU HOSTEL.

"SARASWATI PEJA" was performed with great élan in the hostel. The boarders spent about Rs. 200 on it. A small surplus of the subscriptions was given to the Hostel Library.

At this time of the year when the plague is virulently raging in the Western Presidency and small-pox in Howrah, and when the Imperial, Local and Municipal Governments are insisting upon the houses and streets being kept scrupulously clean, I am very sorry to have to observe that the sanitary arrangements of the hostel are not all that they should be. I hope the hostel authorities will look a little more into this matter.

THE SUHRID SAMMILANI SABHA AND TALTOULA UNION.

(Office: 11-1, Newgipukur West Lane.)

ORDINARY MEETINGS:—

- 10TH MEETING: Subject.—Humanity.
Speaker.—Babu Bhaban Mohan Chatterji.
- 11TH MEETING: Subject.—The Influence of Habit.
Speaker.—Dr. Tarakanath Bhattacharji.
- 12TH MEETING: Subject.—The Influence of Home.
Speaker.—Babu Atal Ch. Chatterji.
- 13TH MEETING: Subject.—Napoleon I: His Life and Character.
Speaker.—Babu Ganamaya Dhar.
- 14TH MEETING: Subject.—Our National Awakening.
Speaker.—Babu Rash Behari Ghosh.
- 15TH MEETING: Subject.—Greatness.
Speaker.—Babu Narendra N. Ganguli.
- 16TH MEETING: Subject.—Useful Arts and Manufactures.
Speaker.—Babu Bipin B. Das.
- 17TH MEETING: Subject.—The Art of Living.
Speaker.—Babu Hari M. Ray.
- 18TH MEETING: Subject.—Representation of Indian Interests in Parliament.
Speaker.—Babu S. N. Mukerji.
- 19TH MEETING: Subject.—National Education.
Speaker.—Babu Ashutosh Pal.
- 20TH MEETING: Subject.—Science and Religion.
Speaker.—Babu Joy K. Chatterji.
- 21ST MEETING: Subject.—Functions of True Friendship.
Speaker.—Babu Ashutosh Ghosal.

No ordinary meeting was held for three weeks since the 13th December (the date of the 21st meeting), on account of the Congress.

SPECIAL MEETINGS.—Four such were held, all in the hall of the Calcutta High School, under the presidency of Mr. A. C. Banerjee, Bar-at-Law.

A SOIREE.—Was held on Sunday, the 20th September 1896. Recitations, magic lantern, music and songs were the chief attractions. Mr. A. F. M. Abdur Rahaman took a leading part in it.

THE MANOMOHAN GHOSH MEMORIAL MEETING.—Was held on Thursday, the 22nd October 1896. The first meeting held in honour of the late Mr. M. Ghose in Bengal.)

SOCIALISM.—A debate on this subject took place on Saturday, the 21st November 1896. Messrs. A. K. Ghosh, N. Chatterjee (Bar-at-Law) R. Dhara and S. N. Mukherjee were for socialistic principles and Mr. A. C. Banerjee, Bar-at-Law, Mr. S. C. Sanyal, M. A. (Phil.) and Dr. T. N. Bhattacharjee were against them.

The Committee acknowledges its heartfelt thanks for the donations it has received from its sympathisers and chiefly to Messrs. N. Chatterjee and A. K. Ghosh, Bar-at-Law.

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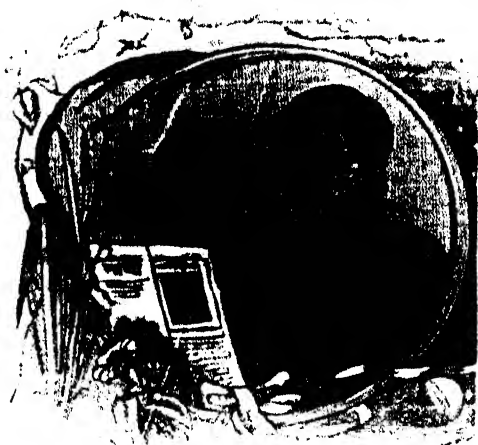
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THE Calcutta University Magazine.

A Monthly Newspaper and Review.

VOL. IV, No. 4.

APRIL, 1897

Price Three Annas.

NOTES AND NEWS.

AFTER a distinguished Indian career of more than thirty years, the last nineteen of which were spent at the head of the department of Public Instruction, Bengal, Sir Alfred Croft laid down his office last month. The Calcutta University and the Bengal Education Service have alike sustained a great loss in his retirement.

Sir Alfred Croft graduated from Exeter College, Oxford, in 1863, and continued there as an Assistant Tutor till 1866, joining the Bengal Education Department in June 1866, he first served as Professor of Philosophy in the Presidency College for seven years. After short periods of work as Inspector of Schools, in 1874 and 1875, and as the Principal of the Dacca College in 1873, and of the Presidency College, in 1876, he officiated as Director of Public Instruction in 1877, and was next year made permanent in that post.

During his nineteen years' work at the head of education in Bengal, Sir Alfred has inaugurated great changes in his department. The entire education service has been re-organized and special care has been taken to develop scientific and technical studies. Government hostels for students have been multiplied, and made larger and more efficient.

Government recognized Sir Alfred's exceptional abilities by appointing him three times a member of the Bengal Legislative Council, and a Knight Commander of the Indian Empire in 1887. In 1893 he was elected President of the Asiatic Society of Bengal.

Sir Alfred has also worked well for the Calcutta University as Registrar in 1876 and 1877, and Vice-Chancellor from 1893 to 1895. He represented it at the Tercentenary of the Dublin University. The honorary degree of D. L. recently conferred upon him was but a fitting recognition of these services.

On January 29th last, Professor J. C. Bose delivered a lecture on "The Polarisation of the Electric Ray" at the Royal Institution, London.

As might be expected in a year of scarcity, there are several instances to be found in the Educational Budget Estimates of District Boards for the year 1897-98, in which the provision made for direct expenditure upon primary schools does not appear to be sufficient. In such cases, in consideration of the general outlook of the year, it would seem advisable that no assignment should be made on account of prizes by District Boards or other authorities entrusted with the examination of primary grants which, as much as possible, should be reserved for stipends and rewards payable to the struggling teachers of primary schools. For this reason also, no extra grants should be allotted, just at present, for increasing the subordinate Inspecting Agency. As regards grants-in-aid to middle schools, it also seems advisable that in a year of scarcity the grants should be kept up to their former figure, if this be possible. The teachers of these schools are in general very badly paid, and if any reductions are to be made from their small salaries, it will entail very great hardship upon them. It is hardly likely in a year of famine or scarcity that local contribution will come up to their usual standard.

PROFESSOR SKEAT has proposed a new etymology of *Excalibur* (the name of Arthur's magic sword), or *caliburno*,—i.e., "made of brown steel." The word "brown" is well known as having the sense of "burnished" or "bright," *burn* and *brun* being convertible forms.

MR. S. DE BRATH's plea for rational education, of which we have recently heard so much, receives strong support from the speech of Sir John Lubbock as Chairman of the Modern Language Association (Dec. 23rd, 1896). The objects of the Association are to promote the teaching of science and to encourage the study of modern languages in schools. Lord Dufferin,

Lord Reay, Sir H. Roseoe, Messrs. Augustine Birrell and F. Storr, Dr. Richard Garnett, and others have expressed sympathy with the movement.

SIR JOHN LUBBOCK remarked:—

"I speak here as a practical man of business speaking in the city of London. We find ourselves confronted with two great difficulties. In the first place, there are English institutions for commercial and manufacturing purposes and English companies all over the world, which must be managed by persons able to speak the languages of the countries in which they are situated; and we are.....continually unable to find countrymen of our own, whom we can send to superintend our affairs in distant parts of the world. The second is the ever-increasing difficulty of finding posts for our sons. We should greatly reduce both those difficulties, if we could succeed in inducing the higher education of the country to adopt the ideas of this Association."

HE made another very important suggestion:—

"No one can be said to know a language who is not able to speak it. Not only shall theoretical instruction be given in modern languages, but they should be taught as living languages; the boys and girls who are studying them should be taught to speak as well as to read them."

He continued:—"In the great competition with other countries, we want not only increased scientific knowledge, but a certain number of young men who should be able to speak the languages of all the important countries of the world, with which we are concerned in our commerce."

SIR JOSHUA FITCH, who spoke next, struck a new vein:—

"Quite apart from all considerations of commerce I hope that we shall never lose sight of the value of those studies as instruments of intellectual elevation and improvement. The intellectual wealth of the country might be far greater if we were all more familiar with the magnificent literature, more especially of France and Germany."

He, too, insisted that the modern languages should be taught like our mother-tongues, by conversation, &c., and not on the method in which the ancient languages are usually taught in schools.

UNIVERSITY AND EDUCATIONAL INTELLIGENCE.

The following Resolution passed by the General Council of Medical Education and Registration of the United Kingdom on a Report presented by its Education Committee, was laid before the Syndicate of the Calcutta University at a recent meeting:—

"That the Council represent to all bodies whose junior examinations in General Education are recognised, that it desires that the stringency of the pass requirements in these examinations should be gradually increased."

The Resolution will be laid before an early meeting of the Faculty of Medicine.

The Propositions omitted from Dr. Asutosh Mukhopadhyay's Conics in the F. A. Examination, Examination in 1897, have been excluded from the Course prescribed for the F. A. Examination in 1898 also.

The Governor-General in Council has been pleased to sanction the Affiliation of the Central College, Jaffna, and the Muvshiganj High School, Dacca, to the Calcutta University in Arts up to the F. A. standard.

The following institutions have been recognised by the Syndicate of the Calcutta University as High Schools qualified to send up candidates to the Entrance Examination:—
Calcutta High School; Wesleyan Mission High School, Trincomalee; High English School, Bhagirathpur, Sonaram Institution, Gauhati.

BABU SRIGOPAL MALLIK of No. 46, Panchananatola Lane, Calcutta, has offered to place annually in the hands of the University the sum of Rs. 5,000 for the purpose of creating a Fellowship for the promotion of Sanskrit learning and Vedic studies.

At the last meeting of the Syndicate, on the suggestion of the Vice-Chancellor that the Calcutta University should substantially mark its sense of loyalty at the approaching Diamond Jubilee, it was unanimously resolved—

"That the Syndicate do recommend to the Senate that an appropriate address enclosed in a suitable casket be presented to Her Imperial Majesty on the occasion of her completing the sixtieth year of her reign on the 22nd June 1897."

The marble bust of the late Raja Rajendralal Mitter, C.I.E., D.L., is now completed, and will shortly reach Calcutta. The Memorial Committee, through their Secretary, have asked the permission of the Syndicate to place the bust in a suitable position in the Senate Hall.

It appears that in many cases in which the surplus balance at the credit of grant-in-aid secondary schools is, according to rules, placed in the Savings Bank, some Secretaries withdraw large sums for purposes other than those of the schools, and do not re-deposit the same for perhaps months afterwards. This money is of a quasi-public character, and it is proper that something further should be done for its security. Under the orders of Sir George Campbell, dated the 18th July 1872, managers are directed to see that the surplus funds of schools are placed in the Postal Savings Bank. With a view to further security, it is now notified that the Savings Bank accounts should be made out in the joint names of the Secretary and one of the members of the Managing Committee, who will be selected for the purpose by the Committee. In this way, in the case of withdrawals, the joint signatures of these two gentlemen will be needed.

It has been ruled by the Syndicate of the Calcutta University that in the case of students who have previously appeared at the F. A. Examination, a certificate of having attended, in one of the Government Colleges for the training of teachers, a regular course of instruction for second grade teachership certificates for a period of six months in the session preceding the examination at which they intend to appear, will be accepted instead of six months' attendance at lectures in an affiliated institution.

The following text-books in Physics and Agriculture have been appointed by Government for the Upper Primary Scholarship examinations of 1898 and 1899 for the Divisions against which they are named:—

Chittagong and Dacca—

Physics.—Sarat Vijnan, by Sarat Chandra Mukerjee.

Agriculture.—Krishi Chandrika, by Umes Chandra Sen Gupta.

Rajshahi and Burdwan—

Physics.—Padartha Vidya Prabesh, by Rajani Kanta Gupta.

Agriculture.—Krishi Sopan, by Girish Chandra Basu, Presidency and Chota Nagpur and for the Bengali Schools of Bihar—

Physics.—Sisu Vijnan, by Bireswar Pande.

Agriculture.—Krishi Siksha, by Kalimay Ghatak.

An examination of candidates for English Teachership Certificates of the first, second, and third grade will be held in the Training Schools at Calcutta, Hooghly, Dacca, Patna, and Cuttack on Monday, the 19th April 1897, and the two following days. The examination will be both oral and written. The written examination will comprise the following subjects:—

I.—Art of Teaching	Two papers (3 hours allowed for each)	150 marks.
II.—Discipline	One paper (4 hours)	100 "
III.—Organisation, &c.	One do. (4 do.)	100 "

Candidates will also be subjected to a practical examination in class-teaching and in notes of lessons, the necessary arrangements for which will be made by the Circle Inspector. One hundred marks will be assigned to it. In the case of a candidate who is a teacher, the Inspector may, at his discretion, conduct the practical examination at the teacher's own school.

Deputy Inspectors of Schools have been requested to invite out-candidates to appear at the examination, and to furnish, not later than 25th March 1897, their names and other particulars to the Head Master of the Training School in which they wish to be examined.

By out-candidates are to be understood (a) those who have passed the B. A. Examination, who may be admitted for examination as candidates for first grade certificates, (b) those who have passed the F. A. Examination, and (c) those who passed the Entrance Examination, for second and third grade certificates respectively. In the cases of out-candidates (b) and (c), it is necessary that they should have served with credit as teachers for three years or upwards.

The examination of candidates for certificates of different grades will be the same; the grade of certificate depending upon the University qualifications of the candidate.

The practical portion of the examination may be conducted by Inspectors of Schools any time between the 25th March and the 15th May 1897.

Candidates gaining 50 per cent. of the marks and upwards in each of the subjects, both oral and written, will be declared to have passed, and will be furnished with certificates under the signature of the Director of Public Instruction.

..

It appears that, on occasions, Law Lecturers attached to certain Government Colleges, having private business outside their stations, have absented themselves from their duties in the colleges, either without notice, or with notice sent at a time when it was too late to make any arrangements for the due performance of their duties. Such irregularities put the Law classes to considerable inconvenience. Principals of Government Colleges have been accordingly requested to warn these officers that they should on no account absent themselves from their duties, without giving previous notice or applying for leave in good time so as to admit of temporary arrangements being made for the performance of their duties. The Principals have been at the same time authorised to make temporary arrangements in such cases in anticipation of the sanction of Government, on the understanding that none should be appointed to act as a Law Lecturer, except for very short periods, without a certificate from the District Judge as to his fitness for the post.

..

A SYNDICATE of 14 members was recently appointed at Cambridge to consider the question of granting degrees for women. A majority of 9 to 5 members have made the following recommendations:—

- (1) Those women students who pass a Tripos examination of the B. A. degree and complete a residence of nine terms shall receive the B. A. degree by diploma.
- (2) Women will be entitled to proceed to the M. A., Litt. D., and D. Sc. degrees on the same condition as male students.
- (3) The existing restrictions on women are maintained: membership of the university is not to be conferred on women; no examination to which they are not now admitted is to be opened to them; no fresh educational facilities regarding lectures and laboratories are to be secured to them.

The Bengal Government has issued a Resolution (dated the 26th March 1897) on the reorganisation of the superior service of the Education Department. The superior service will consist of two branches: the Indian and the Provincial, recruited in England and India respectively.

(i) In the Indian (or higher) branch will be included the Director of Public Instruction, Assam, the Superintendent of the School of Art, 4 inspectors, 5 principals of colleges (the Presidency, Sibpur, Patna, and Dacca Colleges and the Calcutta Madrasah), 13 professors (8 in the Presidency, 2 in the Sibpur, 2 in the Patna, and 1 in the Dacca College), and 3 other officers to fill vacancies—i.e., 27 in all.

(ii) In the Provincial branch there will be 104 officers (including 5 inspectors, 10 assistant inspectors, 7 principals and 51 professors of colleges, 24 headmasters and 7 others). These officers will be graded in 8 classes thus:—

Class	I.	2 officers	@ Rs. 700 each.
"	II.	4 "	600 "
"	III.	6 "	500 "
"	IV.	8 "	400 "
"	V.	12 "	300 "
"	VI.	22 "	250 "
"	VII.	25 "	200 "
"	VIII.	25 "	150 "

The maximum pay of principals of 1st grade colleges (including the Sanskrit College), inspectors of Schools, and professors with European degrees will be Rs. 700; that of assistant inspectors and principals of 2nd grade colleges will be Rs. 600; that of professors not possessed of European qualifications or an equivalent, headmasters of collegiate schools will be Rs. 500, that of professors in 2nd grade colleges will be Rs. 400.

No officer will be appointed an assistant inspector unless he has reached the pay of Rs. 250 at least.

All college lecturers, assistant professors and professors in the provincial service will be uniformly styled Professors.

Prem Chand Roy Choud Students and graduates with European qualifications will be at once appointed on Rs. 250, and will be eligible for Rs. 300 after 3 years' service, and for Rs. 400 on the expiry of another period of 3 years.

The Resolution concludes with an assurance from Sir Alexander Mackenzie that he will soon consider what can be done to improve the prospects of the members of the overcrowded classes VII and VIII, whose hopes of promotion are rather distant now.

..

At a meeting of the Faculty of Arts held on 27th March, Dr. New Synod. C. A. Martin was elected President, and the following gentlemen were elected as representatives of the Faculty of Arts in the Syndicate:—

Dr. C. A. Martin.
Mr. F. J. Rowe.
Dr. Ashutosh Mukhopadhyay.
Babu Kasi Churn Banerji.
Mr. A. F. M. Abdur Rahman.

The Faculty of Law elected as its representatives in the Syndicate the following gentlemen:—

Mr. Justice Sale.
Babu Sarada Charan Mitra,

A REVISING BOARD OF EXAMINERS.

THE Entrance, F. A., and B. A. Examinations have come and gone; and this year, as in former years, criticisms have been freely passed upon the questions asked in some of the papers. The need for some means of revision seems to be as urgent as ever. The difficulties in the way are undoubtedly very great, and the other day, when a scheme for a Revising Board of Examiners was brought before the Senate, it was thought necessary to refer it back to the Com-

mittee by which it had been prepared for revision and further elaboration. The matter is, therefore, still under consideration.

According to the present system, no one who teaches a subject is allowed to set papers in that subject, a rule which at first sight seems contrary to common sense. In selecting men to do any work it is an obvious rule to take the fittest. Now no one can be so competent to examine in any subject as the man who has been teaching it, and recently teaching it. The main points are fresh in his mind; he knows where the difficulties are to be found, and he knows what kind of questions are likely to elicit intelligent answers from the examinees. It might be argued *a priori* that examination is the inverse process to that of teaching, just as integration is to that of differentiation, and that no one should attempt the inverse process who is not familiar with the direct one. Or we might turn to experience, and quote numerous cases of inept, foolish, and even impossible questions. It seems unfair to declare that no teachers are to be trusted to set papers because one or two are supposed to have made an unfair use of their opportunities. If there are no teachers fit to set papers in the University, then there is no one fit to set papers, and the whole examination system is doomed to failure. Lastly, it has been said, if it is necessary that one who has set a paper in any subject shall cease to teach the subject, then it would be well to abandon the system of sending the papers to England to be printed. If the papers were printed in India, they might be set in November or December when the work of teaching is practically over.

The opponent has his answer to all this ready. He will declare at once that it is quite impracticable to print the papers in India, and he will reiterate that it is quite impossible that the same man should set a paper in a subject and continue to teach it. This is not a question of the honesty or moral qualifications of the teacher-examiner. The combination of the two functions is a psychological impossibility. If, having set the questions, the examiner continues to teach, he must either act unfairly towards his pupils or towards those who are not his pupils. Either he will avoid the questions he has set, which will certainly be injuring those he is teaching, or he will deal carefully with the questions, and this will be an injury to those whom he does not happen to teach. The fact that the examiner teaches will also be a hindrance to all other teachers of that subject. For their pupils will pay little attention to them, and will do nothing but seek for hints from the favoured pupils of the examiner. The University has, therefore, decided wisely. If it should now decide to submit the papers to a revising board consisting of teachers, it would be stultifying itself. Having excluded the teacher by the front door, it would be letting him in by the back.

It appears, then, that the University is committed to the view that those who set papers in a subject must not also teach it. It also appears the University desires some machinery for the purpose of revising the papers. The difficulty is to decide what shall be the constitution of the revising board. In the

scheme submitted to the Senate, the revising board was evidently intended to do very little, and to do it as quickly as possible. But surely such a revising board would be a mere sham. The revising board, if it is to do any good, must work hard, and be well paid. It must consist of men who are, as far as may be, experts in the various subjects, who have taught the subjects, but are not now engaged in teaching them. Such men may be difficult to get, but so are all good things. It should be the wisdom of the University to surmount these difficulties. To make the matter easier, it would be as well to change the subjects, text-books, and examiners, as little as possible. If the subjects and text-books remain the same, it will be easier to find examiners and revisers who are familiar with them. If the examiners remain unchanged, they will soon be able to learn what kind of papers the University desires them to set. Lastly, even if the revising board did not consist of experts but only of men of good general ability who continued to sit on the board from year to year, it could undoubtedly do a great deal of good. Nothing presents such difficulties to the examinee as the unexpected; nothing is more surprising than the vagaries of individual examiners. A revising board should certainly save us from eccentricities in the questions, and discomforting variations in the length and style of the papers.

CALCUTTA, ITS ORIGIN AND GROWTH.

(NOTES FROM AN OLD MANUSCRIPT.)

(By Bhobanath Chaudhuri.)

Thus did Chuttanatty, Calcutta, and Govindpur slowly emerge from the shade into the light of notice. But still they remained very humble places for the next hundred years, till there was a mighty revolution in their destiny. Chuttanatty, by the middle of the 16th century, extended from the parlous of Chitpur to the road on the north of the Mint. Calcutta Proper was comprised between the site of the present Mint and the Chandpal Ghat. To its south, Govindpur occupied the site of the Fort William, including the Race Course. The principal seat of industry among them was Chuttanatty. Calcutta and Govindpur were mostly places of residence. Of these villages, the one comparatively more important than the other two was Calcutta. Toder Mull therefore chose to name the mahal in his fiscal schedule by that name.

The Portuguese were then a power in the valley of the Hughli. They brought into vogue among our people many little customs and peculiarities of theirs that subsisted for many a day. The last trace of their influence was marked by us, in our young years, in the Portuguese national surtout, with sinecure sleeves, we mean the *Lupadas* that were worn as over-coats by our grandfathers in the cold weather. The card-game, called *Pramara*, still survives as one of their introductions. In the process of time the Portuguese power collapsed. The Dutch stepped into their shoes at Baranagar. Under them, the place thrived into "a Paphos" in

the accounts of the early European travellers. By its side, insignificant Calcutta paled like "a lamp in daylight." But the time had come when its star was to be in the ascendant.

Under a collision with the Nabob's troops Job Charnock, the English East India Company's Chief in Bengal, left Hughli on the 20th of December 1686—the date on which, exactly 200 years after, the Jubilee Bridge at that station happened by a singular coincidence to be publicly opened by Lord Dufferin. Failing in his efforts to settle at some other place down the river, Charnock retired with all his men and property to Madras. The quarrels being made up, he was invited to come back and resume his business. He arrived with his Council factors, and soldiers on the 20th August 1690, and put up the English flag at Chuttanuttty that was "destined to be the capital of a great empire." His choice of this place was decided by the attraction of a luxuriant nim tree that he had often sailed by in passing up and down the river, and that had greatly taken up his fancy. It was the self-same nim tree at Nuntola Ghat, which shrank by age to a trunk with a solitary branch long overhanging the temple of Annandanoyi Kali, and perished in May 1882, in the flames of a fire breaking out at the timber yard, immediately to its south. There was also another reason which determined the choice of Mr. Charnock to settle at Chuttanuttty. "It was," says Price in his *Observations*, "the cloth manufactories in the neighbouring Dutch factory at Baranagar." The third reason was "the excellent anchorage" before the place.

The site taken up by Charnock, says Captain Alexander Hamilton, "was about the middle of the village," close by his favourite tree. Judged by its position, the ground he pitched upon was the plot of land lying between the present Nuntola Ghat Street and the Mundul Street, to the east of the timber yard. Here the first stone of the British Empire in India was laid—here first of all waved the flag, the shadow of which has now reached beyond the Indus. Till proper habitations could be raised, Charnock lived in straw huts and held his goods in straw godowns. In 1691, he was found residing so on the pay of Rs. 200 a month—having for his society the accountant, the warehouse-keeper, the marine purser, and some half a dozen factors; and for his guard "a corporal and twenty soldiers, which formed the first rudiment of the British army in India." Besides, there were about him a number of Portuguese, who accompanied him on his retiring from Hughli and being fellow Christians were now encouraged to take up their abode in his new settlements. Job Charnock used to hold his *Baitak* (sitting), smoking the *hukæ* under the shade of his favourite nim tree, and make his bargains. He chiefly transacted his business during the forenoon and retired in the evening to his villa up the river at the place called after him Chanak, a name changed into Barrackpur when the barracks were built there in 1772. He was in the neighbourhood of this place that he happened to see a Hindu widow brought to perform the rite of *sati*. The woman was young, and regarded with horror the preparations for her

sacrifice. Her cries drew Charnock to the spot. His feelings being roused against the inhuman practice he came with his men to her rescue from being burnt with the corpse of her husband; and carrying her away lived with her as his *quasi*-wife. She is said to have hinduized him into a worshipper of Doorga. On her death he buried her beneath a mausoleum in the grounds of St. John's Church that formed then a graveyard. Charnock did not survive her long. He died in January 1692, when his remains were interred side by side with those of his Hindu wife in the same tomb.

In those early days Chuttanuttty was a small, thinly inhabited place. Its area hardly extended in land beyond the Chitpur Road. Land in it and the surrounding localities then had a nominal value. Taking it up in large plots, the Baisakhs and Setts, who according to Ramkumal Sen were in 1680 "a great family engaged in the trade of *gurira*-cloths," laid out their properties in *Bazars*, *Bagans* and *Digs*. Our Shavabazar, Shaubazar, Lalibazar and Barrabazar; our Rambagan, Settbagan, and Jorabagan; and our Baisakh Digi and Lal Digi all date from about this period. The Tanti-para, now to the west of Mathur Sen's Garden Lane, seems to be one of the old quarters occupied by the weavers of that day in Chuttanuttty. They held the mart for the sale of their goods at the spot still bearing the name of Hautkhola, close by the Aberitola Ghat and within hail of which Charnock took up his station. Little better than a hamlet that was hardly inhabited by any of the higher castes, Chuttanuttty received the first impetus to its growth from the settlement of the English. It now began to so increase in population and trade that "in five years its town-duties rose to Rs. 2,000."

In the beginning, the English confined their settlement only to Chuttanuttty, to which the Court of Directors then addressed their despatches calling it the "Factory of Chuttanuttty." This name continued in use till they occupied the adjoining southward village of Calcutta in 1696. The necessity to do so arose during the rebellion of Saba Singh, when the Nabob gave them order to provide for their safety.

Forthwith they prepared to remove to Calcutta. The village under this name extended along the river down to a narrow creek which then flowed from the point of Colvin's Ghat to the Salt Water Lake, and formed its southern boundary. Much of it was jungle, in which the quarters chiefly inhabited were those adjoining Chuttanuttty. Down from the present Jagannath Ghat to the creek, it was an unoccupied tract. This was taken up by the English for their new *locale*. The site of our present Custom House buildings was pitched upon to erect their long-sighed-for fortifications. Their warehouses were built on the land that is now Fairlie Place. The residence of the Chief of the factory was fixed at the head of Colvin Ghat, on the spot of the Metcalfe Hall. Two years following this removal, the Company became a zemindar—the *firmán* to farm the zemindari rights of Chuttanuttty, Calcutta, and Govindpur being granted to them by Prince Azim Ooshan in 1698.

Hitherto subject to the authorities at Madras, the Court of Directors now raising it to the rank of an independent settlement, began calling it the Presidency of Calcutta since 1699. The fort being completed by the year 1700, it was in compliment to their reigning king baptized in his name, by which it continues to be called Fort William to this day.

With the English as a settler, a trader, and a zemindar, Calcutta exchanged its former insignificance for future importance, turned a new leaf with a new chapter of events. It took precedence over the three villages, which, merging into one, now began to be commonly called by its name. They extended for three miles in length, and about a mile in breadth from the river to the Chitpur Road. Beyond that road, spread jungles, pools, and rice-swamps inhabited by a small number of weavers and cultivators. The settlement scarcely bore the features of a town. But the prospects of security and fortune-making it held forth began to draw respectable people to settle within its precincts. On the union of the two rival companies in 1705-6, "the garrison of the Fort was augmented to the number of 130 soldiers, and a number of guns was mounted on the works." This display of strength was an additional circumstance that inspired many native families with confidence, and induced them to take up their abode under its protection. The principal inhabitants of that time were the Setts and Bysacks, who invited many of their friends and relatives to come over from Cavindpur. One noted co-temporary of theirs was Rattoo Dhoba, afterwards Ruttun Sircar, who had a garden in Jorasanka that is now remembered by the name of a lane. He was a *Dobhasi*, or interpreter, whom Ramcomul Sen calls "the first English scholar," and who acquired considerable riches by his new profession.

By the year 1710, Calcutta is thus described by Captain Alexander Hamilton:—"The Company's colony is limited by a landmark at Governapur (Govindpur), and another near Baranagul (Baranagara), about six miles distant, and the Salt Water Lake bounds it on the landside. It may contain in all about 10,000 or 12,000 souls, and the Company's revenues are pretty good and well paid. They rise from the ground-rents and consulage on all goods imported and exported by British subjects; but all natives besides are free from taxes. The Fort has a garrison of 129 soldiers, of whom 66 are Europeans. The President has a handsome house in the Fort." The old St John's Church had been built by this time on the spot occupied by the new Bengal Council buildings.

(To be continued.)

LITERARY NOTES.

MR. C. R. BRAZLEY'S *Dawn of Modern Geography*, recently published by Mr. John Murray, gives the history of Travel and Geographical Science from 363 to 990 A. D. with an account of the discoveries and writings of the early Christian, Arab, and Chinese explorers. Several of the quaint old maps of the time have been reproduced in this volume. The author has done adequate justice to the hitherto unappreciated early Arabian and Chinese travellers.

MARLOWE'S *Edward II.* and Ben Jonson's *Every Man in his Humour* have been published in the Temple Classics series, with notes and glossary by Messrs. Verity and Dixon respectively.

THE third and concluding volume of Teo Brink's *History of English Literature* has been translated into English and added to Bohn's Library. It treats of the Renaissance up to the death of Surrey.

PROFESSOR DOWDEN has edited a reprint of Wordsworth and Coleridge's *Lyrical Ballads* from the First Edition of 1798. The publishers are Messrs. David Nutt & Co.

MR. F. W. PITT has edited for Trübner & Co. a volume named *Incidents in India and Memories of the Mutiny*, with some records of the First Bengal Cavalry.

THAT well-known series, *Ancient Classics for English Readers*, is being reissued by Messrs. Blackie, Boscawen & Sons in cheap shilling volumes.

MESSRS. CONSTABLE & Co. have published Mr. William Crooke's *Popular Religion and Folklore of Northern India*, with numerous full-page plates.

MR. W. CROOKE'S *The North-Western Provinces of India: their Ethnology and Administration*, has been published by Messrs. Methuen & Co.

THE Cambridge University Press is going to publish Principal Findlay's *Thomas Arnold: his Life at Rugby and Contribution to Education*.

THE Pitt Press Series will include Bacon's *Essays*, edited with Introduction and Notes by Mr. A. S. West, M.A., of Trinity College, Cambridge.

BISHOP CREIGHTON'S great *History of the Papacy* from 1378 to 1527 is being reissued in a cabinet edition in 6 vols., at 6s. each.

MR. R. W. FRAZER has written a history of British India for "The Story of Nations" Series.

THE Life of Alfred Lord Tennyson by his son Hallam Lord Tennyson will be published in October next in two goodly volumes, full of material.

MR. G. A. AITKEN will edit the *Spectator* of Addison, Steele, &c., in 8 volumes, with copious notes and numerous portraits and illustrations.

THE Cities of Anuradha-pura and Polonnaruwa in Ceylon have been described, with 50 full-page illustrations, by Mr. Henry W. Cave in his *Ruined Cities of Ceylon*. (Samson, Low, Marston & Co.)

DR. EASTLAKE, assisted by Mr. Yoshi-Aki, a Japanese savant, has written an authentic and complete description of the late war between China and Japan, under the name of *Heroic Japan*. (Samson, Low, Marston & Co.)

Mr. QUARITCH will soon publish *A Chinese Biographical Dictionary*, containing 2,500 names, which has been written by Mr. Herbert A. Giles, late H. M.'s Consul at Ningpo.

Early Victorian Literature.

MR. FREDERICK HARRISON'S *Studies in Early Victorian Literature* has been re-issued in a cheaper form. [Edward Arnold.]

The Story of the Heavens.

SIR ROBERT BALL'S *Story of the Heavens* has been re-issued in a cheap edition, priced at 10s. 6d.

A NEW edition of Mr. Stopford A. Brooke's well-known *Pioneer of English Literature* has been published with many improvements, and a review of English poetry since 1832.

MESSRS. CARSELL & Co. have undertaken to bring out a very important and interesting work under the name of *The Queen's Empire*. In this book the modes of Government, national institutions, forms of worship, methods of travel, sports, occupations, and homelife of every country of the British Empire will be vividly portrayed by means of reproductions of photographs.

THE sixth and concluding volume of Mr. Trail's *Social England* will be issued during the spring, and will extend from the battle of Waterloo to the general election of 1885.

The Sikhs and the Sikh War, by General Sir C. Gough and Mr. A. D. Innes, will be shortly published.

MR. F. T. PALGRAVE has published, under the name of *Landscape in Poetry*, from *Homer to Tennyson*, an enlarged version of the lectures which he delivered in 1895 at Oxford as Professor of Poetry.

MESSRS. LONGMANS & Co. have published an English translation of the *Memoirs of Baron Lejeune*. Lejeune was Aide-de-camp to Marshals Berthier, Davout and Oudinot, and saw a good deal of what took place behind the scene during the First Empire.

TWO NOTES ON MACAULAY.

(By Professor Jadunath Sarkar, M.A.)

(1). TOPPEHALL.—In sketching the character of Sir Robert Walpole, Macaulay speaks of "that age of Westerns and Toppehalls." Orson Toppehall is the brother of Narcissa whom Roderick Random marries. He is a country-squire, and the degree of his culture is indicated by his name Orson (= Bear). In a chapter near the end of Smollett's *Roderick Random*, Toppehall is represented as carried home dead drunk. (As this word has not been given in Brewer's Dictionary all commentators of Green's Readings III. have left it unexplained.)

(2). ECLIPSE.—In the essay on Boswell's Life of Johnson, we have the line "Eclipse is first, and the rest nowhere." *Eclipse* was an English race-horse which in the twenties of this century won remarkable victories, leaving its rivals far behind. The word "place" in the sentence just preceding the one quoted here comes from racing slang and means "to arrange in order of success the horses other than the first." Macaulay

simply applies to Boswell the extravagant description of the victories of *Eclipse* which was going the round of the racing papers of that time.

THE BIRTH PLACE OF BUDDHA.

IT can hardly be doubted now that Dr. Führer of the Archaeological Department has discovered the birthplace of Buddha. In the Nepal Terai 13 miles from Nigiva (where he had discovered a new Asoka inscription in 1895) in the village of Padra Dr. Führer came upon a stone pillar, which when completely unearthed disclosed a Pali inscription containing this passage: "Kung Pivadasa [i. e. Asoka], beloved of the gods, having been anointed twenty years himself came and worshipped, saying, 'Here Buddha Shakyamuni was born,' and he caused a stone pillar to be erected." The edict mentions the village Lumbini (= Lumbini).

From this it is quite clear that the pillar marks the site which was pointed out to Asoka as the real garden of Lumbini where Buddha was born, according to the Buddhist Scriptures.

The famous Chinese pilgrim Hsuen Tsang, who visited the Lumbini garden in 636 A.D., mentions the Asoka pillar, and notes that it was broken into two pieces, and that it stood near four stupas. The ruins of these stupas are still extant, and pillar has lost its top part, which appears to have been shattered by lightning.

When Dr. Führer first saw the pillar in December last, only a piece 9 ft. high was above the ground, and it was covered with pilgrims' records, one of which is dated 800 A.D. We may hence conclude that the site of the ground must have been at the present level since that date. The Asoka inscription has been found 10 ft. below the surface and 6 ft. above the base.

When the Lumbini garden has been correctly identified, the site of Kapilavastu (the capital of the Sakya) can be easily found out. Fa Hien tells us that this city lay 8½ miles to the west of the garden. Following this direction, Dr. Führer discovered 8 miles north-west of Padra extensive ruins stretching over nearly 7 miles. The stupa of Nalidika, stated by Fa Hien to be one *gajana* from Kapilavastu, was discovered by Dr. Führer 7 miles south-west of the ruins just mentioned.

We are driven to reject not only General Cunningham's identification of Kapilavastu with the modern Nagar, but also his identification of Kusiara (the place of Buddha's death) with Kasia in the Gorakhpur district.

It is now evident that the kingdom of the Sakya tribe, to which Buddha belonged, lay on the slopes of the Himalayas, and that it was a tribe of jungle Rajputs, exiled from the more civilized districts.

From these inscriptions we learn that Asoka, in the 21st year of his anointment, visited the Buddhist holy places in Northern India. His route from his capital Patna to the Terai is probably marked by the row of pillars found from Bakhra as far as Rampurva in the Champaran District.

The find has made it necessary to stop the work of excavation which Dr. Führer began. But when, in a more favourable year, the work is resumed, we may look forward to the discovery of highly important historical monuments among the ruins of Kapilavastu. Condensed from Dr. Bühler's letter in the "Athenaeum."

"GEORGE ELIOT" AT THE UNIVERSITY INSTITUTE.

(By Professor Nilkanta Mazumdar.)

At a meeting, held a few days ago at the Institute, Mr. Harwood read a very interesting paper on "George Eliot," before a comparatively large gathering of our students.

George Eliot is neither a universal nor a great favourite in this country. Our countrymen, as a rule, are very partial to the works of G. W. M. Reynolds

and of Bulwer Lytton. If you visit a native bookshop, you will find it stocked with Reynolds, and you will find George Eliot at a great discount. But yet she has her admirers among us. These admirers, it is true, count not by hundreds, but by dozens, and it is for them that I give below a report of the proceedings of the meeting recently held at the University Institute. I will divide my report into two parts: I will first speak of the audience; then I will take up the subject-matter of the lecture.

As I have already said, the audience consisted mostly of school-boys and collegians. Most of them, at least most of those who sat on the back benches, could not possibly have heard Mr. Harwood, and it is extremely likely that many of them who heard him could not possibly have understood him. The style of the essay was exceedingly terse and at times epigrammatical; and it was too full of *points* and idiomatic turns of expression, most of which must have fallen flat upon uncongenial ears. And then the essay itself was a piece of literary criticism of a somewhat abstruse character; a right understanding of it implied a high degree of culture, and an intimate acquaintance with the works of George Eliot; and I fear, most of the juvenile audience of Mr. Harwood did not possess these two necessary qualifications. But yet, they all listened to him with intense and rapt attention. They kept such a dead silence that you could literally have heard a pin fall. It is exceedingly comforting to contemplate the patience and the good breeding which our students, as a rule, manifest on public occasions. They have not, certainly, deviated from that gentlemanliness which marked their ancestors; and in spite of all that is alleged to the contrary, they are really, in a majority of cases, a mild, inoffensive and docile set, quite willing to render due obedience and submission wherever and whenever these may be due.

I will now turn to the subject-matter of the lecture. In an earnest and almost enthusiastic manner the lecturer pointed out the many beauties of George Eliot, describing her as an artist, a poet, a philosopher, and a moral teacher. In a style almost tremulous with emotion, the lecturer pointed out how George Eliot always attached the greatest importance to character, and how her writings all made for all that was good, just, noble and manly. In confirmation of his opinions, the lecturer read out some well-chosen extracts from the writings of George Eliot. But he qualified his liberal share of praise, with a few words of dispraise. He mentioned two blemishes, which, if made good against George Eliot, would certainly detract from the encomiums he had passed upon her. The blemishes are as follows:—

1. George Eliot describes vividly the sorrows and sufferings of sin; but she does not bring home to us the joys and the triumphs of virtue. Her Hetty Sorrel and her Rosamond are perfect pictures, and they stand forth as terrible warnings against luxury and coquetry. But there are no elevating pictures of virtue in her novels such as we find for instance in Scott, Kingsley, Dickens and Tennyson.

2. All her characters that begin life with lofty ideals she dooms to failure and disappointment. These characters though they begin life with such a flourish do not excite our admiration and do not stimulate us to virtue or magnanimity. They sink into something commonplace and insignificant, and we pass them by almost without a sigh and almost without a regret.

Now these are very serious blemishes, and we have to consider first, if these really exist in George Eliot, and secondly, if they may be justified on any rational grounds.

I must say that, as far as my judgment goes, these two blemishes do really exist in George Eliot. But they are not to be accounted for, after the lecturer, on the ground that George Eliot was an atheist, or on the ground that she was herself precluded from the joys and triumphs of heaven. The explanation, I believe, lies deeper, and I will try to set it forth as briefly as I can.

1. In the very beginning, it must be remembered that George Eliot paints *individuals* and not *types*. Lydgate fails not because he was a high-souled ambitious doctor, but because he was Mr. Lydgate, because he was one who had the innocence of the dove but not the wisdom of the serpent, because like all really good and great men, he was unable to resist the attractions of a beautiful face, because, he fell in with Philistines who never had the candour to appreciate him, and so on and so forth. Mr. Lydgate represents himself, and all that we have got to ask is—Should he have failed? The problem resolves itself into—"Given a man with his gifts and graces, with his antecedents and surroundings—to find out his career in life." George Eliot solves this problem and no other; and it is not sound criticism to forget or ignore this fact. So also Dorothea represents herself and not a type. She is a unique combination of heroic mould and feminine tenderness. She is a loving woman; but the love of her heart is overlaid with certain romantic hallucinations. These hallucinations are dispelled, and then her womanly nature reasserts itself. This is not the picture of a type but of an individual; and we must not draw any general conclusions from the career of one individual invested with certain peculiar virtues and shortcomings.

2. George Eliot is neither a theoriser, nor a moraliser. She is only a painter. Her one ambition is to paint life as she finds it, and she knows neither fear nor favour while she executes this sacred task. Like Shakespeare, she sits serene in the midst of her creations, content only to hold the mirror up to nature and to unfold the inmost springs of human character. She leaves the critics to wrangle over the moral lessons of her creations. She is not a writer of goody novels where the industrious apprentice succeeds in business, marries the daughter of his employer, and at last rises to the rank of a Lord Mayor; and where the idle apprentice goes from bad to worse and is at last hanged by the neck. She is a realist, and her only object is to paint human life as it is, irrespective of all other considerations moral or otherwise.

3. But then, why should she lay so much emphasis upon pictures of sin and sorrow? Why does she not paint stimulating pictures of virtue and of nobility of heart? Simply because she is an artist and a painter. She looks upon English society and finds sin and sorrow preponderating over virtue and its joys. She sees that virtue and nobility of heart are in England thwarted, discouraged and opposed at every step; she sees that hypocrisy and falsehood rule rampant all over the land; and she paints what she finds. She finds that conventional morality strikes at the root of honest endeavour for truth, goodness, nobility and the like; and she paints what she finds. She sees sin and its consequent sorrows; but she does not find virtue encouraged or admired; and she paints what she finds. Like Shakespeare she neither laughs nor weeps over what she paints. She paints away and leaves us to draw the morals we choose.

4. She has given prominence to certain virtues as distinguished from certain others, such as honesty, strength of purpose, sense of duty and the like. She paints these and not the many tender qualities of the heart because in English society at the present moment, she finds a preponderance of the former over the latter. Whether she has correctly interpreted English society of the present date or not is quite another matter, and we have no occasion to enter upon it here or now.

At the conclusion of the lecture, there were a few complimentary speeches from the dais; the lecturer, the president, and many others were praised and thanked with a liberalness which left nothing to be desired. Some of the speakers tried to "point a moral;" but I was somewhat disappointed to find that no one discussed from a literary aspect the issues raised by the lecturer. Probably the lateness of the hour prevented our leaders from engaging in anything like a literary controversy. Yet I should have liked very much to hear Bengal raise her voice in defence of an author who has charmed so many, and to whom some of us look up as a guide, a philosopher, and a friend.

GERMAN UNIVERSITY LIFE.

By Dr. Nishikanto Chatterjee.

There are altogether some thirty-five Universities I believe, in Germany, Austria and Switzerland (Zürich, Basel and Berne); some six or seven in Austria, and the rest in Germany proper. They are affiliated, and when you attend any of these Universities your lectures are counted and your terms recognised. These German Universities, as a rule, are endowed institutions, and entirely independent of the Government. In fact, they would greatly resent any attempt on the part of the Government to patronise them, or to interfere with the freedom of their actions. Some of these Universities like Leipzig and Heidelberg are very rich, having been munificently endowed by kings, princes and noblemen for centuries and generations. They have often lands and estates attached whose revenues not only cover their own expenses but even leave a margin of profit behind which annually adds to the accumulated University stocks. These Universities are thus petty republics in their own way choosing their own President, who is called the Rector (corresponding to the Master or the Provost of the English Universities) the deans of their various Faculties, their own Professors, and their own Private Docents by a majority of votes. Everything connected with the University is decided by the Senate with the Rector as its President. There is also a *Universitätsgericht* or a University

tribunal, where students who are not amenable to ordinary Law Courts are occasionally hauled to receive the just punishment of their light precatilloes or serious offences. Of course there is always a King or a Minister who is elected as the Vice-Chancellor, but he has very little to do with the practical working of the administration, and appears only on state occasions somewhat as the Duke of Devonshire does at the Convocation of the Trinity Term, or the Viceroy at that of the Calcutta University.

As I have just hinted, the professorial or the teaching staff is divided into three grades: to wit, (1) Ordinary Professors, (2) Extraordinary Professors, and (3) Private Docents. It is from these Private Docents that the other two higher grades are generally recruited. As the name implies a Private Docent was a private tutor or "coach" in former days. Now-a-days he forms the lowest rung in the professorial ladder. He is the tadpole, so to say, out of which the other two stages are evolved in the metamorphoses of a German Professor. He is usually a fellow and a graduate of the University. He draws very little pay, and sometimes no pay at all. He has mostly to live on his own hook or by his own wits as the phrase goes, at the same time that he delivers his lectures every semester. He may just make a little money out of the fees of his own pupils, but these are sometimes so few, and their means often so scanty, that he must very frequently console himself with the simple luxury of doing good to others without any remuneration at all. His is indeed a very hard life during those years of early apprenticeship. He must early practise the virtue of "low living and high thinking" to keep the wolf out of his door. Thank God, this is not so hard in his dear Fatherland as it would be in England or elsewhere. Living in Germany is relatively much cheaper, and small means go a far greater way there than in any other European country that I know of. Besides the popular ideal of a professor's kitchen and wardrobe is so modest that there is no temptation to go in for show or extravagance, where everybody lives a simple homely life. But our Private Docent need not tarry long in this tadpole stage of his existence. If he be of the right species he will soon develop into the next stage, i.e., into a half-frog and a half-fish with only the hind legs and a big tail attached, which exactly corresponds to a *Professor extraordinarius* of a German University. His tail indicates that he still belongs to the lower organisation, while the two legs show unmistakably, that he has now higher powers of locomotion, in other words, that he draws more pay. A few more years of patient toil and persevering industry, and he has evolved into a *bona fide* frog with four legs minus the caudal appendage, in other words, into a full-blown *Professor ordinarius*, who draws the highest pay in his profession without any of those superfluous adjuncts, such as journalism or private tuition, with which in former days he used to make the two ends of his domestic economy meet. But even then the monthly salary he draws is very moderate compared to the English and other University rates. Even then he would find it hard to breathe freely, and to hold his head above water in a rainy day, particularly if he has taken to himself a mate, and has sweet little tadpoles croaking about! Lucky, if he has married an heiress and has not given large hostages to Fortune! Lucky, if he has the golden gift of the gab and can draw large audiences by his eloquent discourse! Lucky, if in addition to his special monographs and scientific memoirs, he has written such books of general interest as bring him in an annual dividend as sure as British consuls or French rentes! Lucky, if his reputation as a scholar and his fame as an author have spread so far as to draw pupils not only from the other Universities of Germany and of Europe, but also from the most distant quarters of the globe, from Greenland's icy mountains, to India's coral strand! Such lucky professors often draw large audiences by which I mean two to three hundred pupils each semester. Professor Ernst Haeckel at Jena, lecturing on Darwinism, used to draw that number each time, while Professor Johannes Scherr at Zürich, lecturing on Goethe and German literature, would command an equally big audience. In the beginning of the century Fichte, it is said, used to draw as many as five hundred or more to his lectures on Transcendental Philosophy and the Kantian Categories. But then Fichte was not only a great orator and a great philosopher but also a high and noble character, one of the highest and the noblest in fact, in the whole range of philosophi-

cal literature. There were so many who must have come only to have a glimpse of him! Even granting that a German Professor fulfills all these conditions, and is as great a success as he can be, yet the remuneration he draws for his undoubtedly heavy work is very moderate, indeed. I know no other country in the world where a similar class of men undergo such severe mental labour and do so much hard and truly useful work in their own special lines on such cheap terms as these German Professors, particularly the *Professors extraordinarii* and the private *Docenti*. Or if there be still such a class of men anywhere, it is or rather it was in this country; for such men are now gradually dying out. I refer of course to our old-fashioned *Pandits* and *Shāstris* who not only took no fees from their pupils (and in this they went even a step further than the German Professors), but actually boarded and lodged them for years without any remuneration at all. They regarded it as mercenary and mean to impart knowledge for the sake of money. Besides the relations between these *Shāstris* and their scholars were very different from those of a modern pedagogue and his pupils, from those, for instance of an *Lehrer* *Craze* and his obstreperous urchins! The *Adhyāpaka*, or the master of a *tāl* as these *Sanskrit* Academies were called, was not only the school master, but also the guru or the spiritual guide of his flock. He not only taught them Grammar and Rhetoric, Logic and Philosophy, but also *Brahmavidya* or moral and spiritual science. He not only trained their minds, but also cultivated their intuitions and guided them to the highest objects of thought and contemplation. He was their Preceptor, their Proctor and their *Padree*, all in one—their guide, philosopher and friend in every sense of that rather hackneyed phrase. In return the pupils treated their *Adhyāpaka* with all the deference and veneration due to a father, and his wife and daughters as their mother and sisters. Rudeness, or impropriety towards one's *Adhyāpaka's* wife or daughters was counted as a heinous offence by the great law givers. For was not he their *Upādhyāya* or *Achārya*, i.e., their spiritual father? Gentlemen, I venture to think, that there are certain elements in those old-fashioned *Sanskrit tāls* which were excellent and which duly revived, that is to say, embodied and incorporated into the present University system according to our altered conditions, would be highly beneficial to the present and the future generations. Such a measure would, in my opinion, fill up some of those gaps and remedy some of those flaws which so greatly mar the value of that education which we have been receiving for the last thirty years or more.

Let me now say something about the physical training of German students. The Germans believe just as Englishmen, that *mens sana in corpore sano* is the end of all education, that without the due exercise and normal growth of all our limbs and muscles, of all our senses and organs, no man can ever get at that ideal of complete education which consists in "the harmonious and equable evolution of all our powers." I think the Hindus should also hold the same view; for, their best poet *Kālidās* says:—

(*Suriramālyam khulu dharmaśāthanam*) that is to say, "The first duty of man is to cultivate his bodily powers." I have already referred to the frequent fencing-matches and the long pedestrian tours of the German students. Then there is *shating* in winter, and dancing all the year round. Dancing is by no means such an utterly frivolous pastime as most of you take it to be, I mean of course dancing *anglicé* and not that "diabolical debauch—called nautch," which so greatly shocked the Puritanic sensibilities of the Rev. MacPherson, of our friend *Alif Cheem*. Dancing not only gives sufficient exercise to the lower limbs, but also imparts a certain agility to the gait and the whole system which is so essential to a finished gentleman. I remember once having heard a dancing master in Europe say, that nobody could really walk with grace who had not had some lessons in the mysteries of his favourite art. But the physical training *par excellence* which all German students have to undergo are drill and gymnastics; drill, as soldiers, inasmuch as all Germans have to serve their Fatherland for at least one year, if not three. The gymnastic exercises are carried on in what is called a "Turnhalle" or gymnasium. There are one or more such gymnasia in every University town. They came into existence in the beginning of this century, and were, I believe, chiefly due

to the efforts and the initiative of that great statesman and minister, *Freiherr von Stein*, the predecessor of Prince *Bismarck*.

The athletic feats which are usually taught in a "Turnhalle" are trapeze, horizontal bars, climbing, clubs, &c. You may go there every day if you like, or three times a week, or even only once a week, according to the terms of your arrangement with the trainers, or you may join a special class at a special hour to undergo some special training. I belonged to a special class of this sort when I was at Leipzig. I used to go there and practise clubs with several others every noon between 12 and 1 o'clock to the sound of an accordion. It is probable, that these German gymnastics are not so efficacious as the English games are. It is certain, they are not half so exciting and exhilarating as tennis, cricket and rowing; especially rowing. To my mind there is no other exercise so refreshing, so exhilarating, so complete and so thoroughly adapted to all the physical and moral needs of a student who burns the midnight oil and sits for hours in his own rooms as rowing. You must hear an Oxford undergraduate talk about the river, the *Torpids*, and the *Eights*, the *Dark* and the *Light Blues* and of the approaching *Regatta* on the *Thames* to be able to form an idea of what I say. Some years ago when I happened to be in London in the months of April and May, I was present at a *Regatta* between the Oxford and the Cambridge *Eights*, when as it happened also this year some months ago, the *Dark Blues*, i.e., the Oxford *Eight*, carried the day. I shall never forget the impression left on me by that *Regatta*. I was the guest of an eminent Orientalist and his wife who took me there, and I have seldom spent a more charming afternoon of all my life. We took our stand on the deck of a steam-launch fitted up for the occasion, and anxiously awaited the arrival of the *Dark* and the *Light Blues*. Once these were in sight there went up *bravos* and *hurrahs*, shouts and exclamations varying from the gravest bass to the acutest treble accompanied by such a simultaneous waving of silk handkerchiefs as could be better seen than described. For some days there was no other talk but the inevitable *Regatta* and the *Dark* and the *Light Blues*. Undoubtedly, there is nothing comparable to this rowing and other English games, so far as excitement and enjoyment go, but they take up such an awful lot of time, and few real German students could ever afford that. I believe students in Oxford and in Cambridge devote all the afternoon hours before dinner to such games and sports, so that it is not surprising, if there be German Professors who are seriously of opinion that those English Universities are chiefly intended to train *sportmen* and not *scholars*. How could a man be a *Milo* of *Cortona* and a *Cato Major* both at the same time?

From the "Turnhalle" or the gymnasium where the German University men develop their muscles to the gymnasium where the German adults undergo a preparatory course of studies for the University, the transition seems natural enough. At least, the names are similar, though the functions are somewhat different. This similarity of names is accounted for by the fact that they are both originally derived from the Greek *gymnasion*, an institution in ancient Greece where Grecian youths used to receive lessons in Music, Rhetoric, Logic and Philosophy, but above all in all kinds of athletic sports in which the ancient Greeks are well known to have attained such rare excellence. Their Olympic games were famous all over the ancient world, and those who won the prizes were carried over the shoulders of their fellows and crowned with laurel wreaths. They had to go through these athletic sports more or less naked, hence the Greek name *gymnasion*. Hence the Greeks who saw some of our Indian *fakirs* when they came to this country with Alexander, called them the *gymnosophists* or the naked philosophers. But the difference between the ancient Greek gymnasiums and the modern German gymnasiums lies in this, that in the latter mental training and cultivation hold an essential, and the muscular subordinate, part, which is just the reverse of what it used to be the case in the ancient Greek institutions. This training and culture are, as I have just hinted, a sort of preparatory course for the Universities. Nobody can join any of the four learned Faculties without it. Nobody can enter into any of those learned professions such as Theology, Law, Medicine and Philosophy (in the widest sense) without previously having undergone a complete gymnasium course. He can be a student (a term applied exclu-

sively to the University men) only if he has been a successful *gymnasiast*. An exception is, however, made with regard to foreigners if these can satisfy the authorities to a certain extent that they have had the advantages of a similar education elsewhere. The chief objects of a gymnasium course are three:—(1) to draw out and develop all the faculties of the mind which is, as you know, the real derivation of the word *education*; (2) to provide a fund of useful and general information; and (3) to enable the *gymnasiast* to find out his particular bias, those special aptitudes which should guide him in the choice of a profession and which he would be quite free to follow in his University career. All these three objects it tries to accomplish by a curriculum of studies, extending over a period of eight years, and embracing all those various disciplines which are so essential to a gentleman and a scholar in a free life. These disciplines are Classics, Ancient and Modern History, Geography, Mathematics, the Physical Sciences, and the Modern Languages. Classics, of course, take the precedence over the rest. They are the *Literae humaniores* and as such should take the first place in a course whose ultimate end is to bring up human beings as perfect and complete as they can be in our present environment. That the arts and humanities of Greece and Rome have a refining and humanising influence on all those who undergo the necessary training is a proposition which few would venture to deny though there may be a difference of opinion as to the amount of time and energy that should be devoted to them and to the manner in which they should be learnt and made use of. In the German gymnasiums, boys learn not only to read and to translate, but also to write and to speak Greek and Latin. They even perform some of the Greek and Latin plays in their originals. On one occasion, the *gymnasiasts* of Leipzig brought the "Antigone" on the stage to which they had also asked their friends and relations, and they performed with great success. At another time they performed the "Agamemnon," and the boy who had the rôle of "Iphigenia" scored such uncommon success that his guardians for some time seriously thought of making him an actor for the rest of his life. In this case, personal advantages were also on his side; for our *gymnasiast* had the same blue eyes and the same blonde curls which are attributed to the beautiful daughter of Agamemnon. Thus the Classics are read, spoken and enjoyed all at the same time. Classics are followed by Ancient and Modern History, which is taught from such excellent compendiums as Weber's *Welt Geschichte* or Universal History, which for the Physical Sciences they use such books as Schröder's "Buch der Natur," one of the best of its kind I have ever come across. But the distinguishing peculiarity of these historical and scientific studies consists in those long excursions which the *gymnasiasts* under the guidance of their tutors undertake in the months of July, August and September. They cross flood and fell to collect specimens of the flora and fauna which they have read of. They wander from one part of the country to another to observe the different strata and formations in which it is so rich. The Rhine Valley, in particular, is very rich in volcanic formations, and I shall never forget the intense joy I once felt, when wandering about the fields of the Rolandseck near Bonn. I suddenly found myself in the deep caverns of what must once have been a crater so perfect was the shape of the huge cauldron and so numerous were the lava stones, black, red and yellow, that were lying about the place. I collected as many of those stones as I could and came back to Bonn thinking of "the light of other days" that must once have burned there. With regard to the historical studies, the *gymnasiasts* utilise this long vacation to visit some of those very spots where the events actually took place, besides inspecting arms and weapons, coins and manuscripts preserved in the museums of the different towns. This is not only correct and corroborates the information gathered from books, but makes the study of history very attractive, and the pictures of by-gone days very fresh, vivid and life-like. This is infinitely better than the system pursued in India where boys "mug up" a chaotic mass of undigested details without life or animation—coherence or connection to bind and light up the whole. Geography comes next, and is regarded as a subordinate branch of history which cannot be properly grasped without it. In Mathematics, the *gymnasiasts* have to go through I believe all Arithmetic, all Algebra, and all Geometry and some portions of Statics, Dynamics as well as of Trigonometry. Of the modern languages, they have to learn

both English and French, although half so much stress is not laid on them in a gymnasium as in the *Real Schulen* (Real School) which are specially intended for those who do not pursue a scholastic career but become merchants, accountants, correspondents, commercial travellers, *et hoc genus omne* of the world of practical men. From what I have said you must have perceived that though a German gymnasium answers no doubt to our Indian schools, yet it is altogether far superior to the latter, inasmuch as it enjoins a far more systematic training, inculcates a far more comprehensive course, and extends over a much longer duration. This gymnasium course is the solid basis on which the later University superstructure is raised, and so a short account of it was necessary to give you a complete idea of the University Life in Germany.

REVIEWS.

NURSERY PSYCHOLOGY.

Studies of Childhood. By JAMES SULLY. *Mental Development in the Child and the Race.* By MARK BALDWIN.

THE Science of Psychology like all other sciences has not been able to resist the tendency to historical treatment which characterises the present age.

A psychology relying exclusively on introspective analysis is a thing of the past. For the explanation of a complex mental product, it is no longer sufficient to expose it to the introspective gaze and search out its constituent factors. We must trace out its birth-point, its genesis, and by pursuing the struggling idea stage after stage exhibit a continuous evolution which alone will afford the needed explanation. It is not the poet alone but the psychologist as well who confesses that "The child is father of the man," and that our days are bound each to each from infancy to maturity by one continuous chain of consciousness. The infant has all along been a favourite with the poets; but it is only of late years that the psychologists have begun to invade that sacred region—the nursery; and as Dr. Martineau in a somewhat caustic manner puts it "to show an extreme fondness for tossing about psychological babies and wringing from them *ambiguous* coaxes about how they feel." The scientific study of the psychology of babyhood so successfully carried out in the monograph of Professor Preyer of Berlin and pursued by Binet and others apparently shows no sign of flagging. Dr. James Sully and Professor Mark Baldwin are two of the most recent contributors to this branch of psychological research. The advantages as well as the difficulties of the genetic method have been set forth by these writers, and a momentary glance at some of the most important of them would not be quite out of place here. The aim of the genetic method of psychological study, we need hardly add, is to trace back the complexities of adult mental life to their primitive elements such as we find them in the child's consciousness. A thorough and scientific acquaintance with the mental processes in the infant is thus the first indispensable requisite, and the advantages of such a method, if we can successfully overcome the difficulties that lie in our way, are of both theoretical and practical interests.

Subjective inspection has been regarded as one and until lately the only way of conducting psychological analysis. It is obvious, however, that a study of mental phenomena in the infant is far and away a less objectionable way, not only because the phenomena of infant consciousness are comparatively speaking much more simple, but also because here we are freed from the disturbing effect of reflection which vitiates the introspective method.

Moreover in the matter of psychological experiment the infant is a much more hopeful subject than the adult in whom habits of deliberation often interfere with proper fixation of the sensory-motor connection. Great are these theoretical advantages, the practical aspect of child psychology is hardly of less importance. It is being more and more recognized every day that an ignorant rule-of-thumb system of education is very largely answerable for many a blighted career. The rearing of children, hitherto considered to be such a simple affair, is assuming the form of a momentous problem, and intelligent men have come to see that a clear insight into child nature and the working of child thought

must precede any successful attempt to solve the difficult problem of child education. A thorough study of infant psychology is thus big with promises for a more intelligent working of the future educational problem.

But great as are the advantages which might be expected from a scientific study of infant psychology, we must not blind ourselves to the manifold difficulties which beset the path of the infant psychologist, and which must be overcome before he can proceed far and with profit in his way. The difficulties arise both from the character of the study and the want of a proper method. As regards this latter respect, an obvious distinction is to be noticed between the two books before us. While Mr. Sully has put before himself the less ambitious task of setting forth certain aspects of children's minds illustrating the growth and development of the imagination, reason, the moral sense and so on, Mr. Baldwin, has made a systematic attempt to work out a theory of mental development in the child. He claims further to have found out a better method of conducting psychological experiments by means of arm movements. It is not necessary to enter into a detailed examination as to how far Mr. Baldwin's criticism of the current theory of development has been successful. It might suffice to point out that the current account of the correspondence (both organic and psychological) between the development in the race and in the individual has Mr. Baldwin's support. The fundamental difference emphasized by him is about the nature of the first organic adaptation, which, according to him, is 'phylogenetic,' whereas the current theory in his view makes it out to be 'ontogenetic.' Now, whether Mr. Baldwin has been able to make out a case for himself or not, it might well be asked whether a pre-existing hypothesis is or is not necessary in order to arrive at any definite results. It is questionable how far an *ultra comtan* exclusion of all theorising would successfully overcome the multifarious difficulties with which the infant-psychologist is surrounded. "The interpretation of the 'psychoses' of animals, savages, and infants," says Mr. William James, "is necessarily wild work, in which the personal equation of the investigator has things very much its own way." A child will be assumed without self-consciousness because he talks of himself in the third person and no rules can be laid down in advance. Comparative observation to be definite, must usually be made to test some pre-existing hypothesis, and the only thing there is to use as much sagacity as you possess and to be as candid as you can."

Notwithstanding the laudable attempts which have hitherto been made, we might scarcely be said as yet to possess a thorough-going science of infant psychology. It must be acknowledged, however, that information on the subject has grown with great rapidity; and judging from the two books under review, it is not likely that there will be any check to its growth. Meanwhile our readers will find it quite worth their while to dip their noses with the two volumes, which the student will have no difficulty in putting up with the severer graces of Mr. Baldwin's work. The layman would perhaps find Mr. Sully's book more delightful reading—as delightful almost as a novel, which is no common compliment for a work on psychology.

The Foundation of Success: a Plea for Rational Education.
BY STANLEY DE BRATH. (George Philip & Son.)

We are sorry we have not space enough to do justice to this book. It propounds a scheme of educational reform so radical, and opens issues which are so very contested, that this review would swell into a long article if we were to attempt anything more than giving a short abstract of the author's ideas.

It would be hardly unfair to say that the Rational Education advocated here consists in giving "practical and manual training" with the substitution of modern languages (especially English) for Latin and Greek. The author has been thoroughly alarmed by "the inroads on our trade made by nations like Germany and the United States, whose system of education deals more with applied science than our own" (p. 74).

The present system of instruction in the public schools of England is, according to our author, obsolete and harmful. It fails to turn out "men who can deal ably and vigorously with things rather than elegantly with words;" it fails to develop that

"directive power" which is the great present need; it teaches words not things: "How is the meaning of Latin words explained but by other words. . . . Our system of education is Words! Words! Words!" (p. 69). The author therefore formulates a new scheme of education. Science should be taught from the lowest classes (based upon common objects). So, too, should geometry and drawing. As the artistic faculty ought to be developed, and the ear as well as the eye trained, drawing and music should be made compulsory in every class. Technical and mechanical training is absolutely necessary to fit the rising generation for the battle of life: "year by year a large number of the young men who should form the stalwart rank and file of England in the industrial war . . . with other nations, possessing scholarly knowledge only, drift into small tutorships and secretarieships; or emigrate, to find their talents quite at a discount in the active colonial life; or finally 'go under' altogether" (p. 181).

Some of the other suggestions are as follows (pp. 185 & 186):—

(a) No class of more than 15 boys can be well taught by oral methods. Large classes involve want of attention to some, often to most, of their numbers.

(b) Brain-work should be limited to a daily average of 4½ hours for juniors and 5½ hours for seniors.

(c) The English language and literature should be made a staple of instruction.

(d) At least one modern language should be taught *conversationally* and thoroughly.

(e) Instruction and occupation should be interlocked and co-ordinated.

A half hour or quarter hour's break for recreation should be interposed at the end of every hour or two hours' class-work.

We should particularly like to see the last suggestion carried out here. In Indian schools, boys have to remain in the class for five hours a day. Some schools add a half hour for rest, but others do not grant even this relaxation. When boys have to sit at a stretch for five mortal hours (or three and two hours), we can well imagine the effect of the prolonged torture on their body and mind. Many school-masters think it a point of discipline not to allow their boys to go out of the class-room and stretch their legs. This system is admirably fitted to turn out a race of clerks. While deploring the evil, we cannot see how it can be remedied except by opening boarding schools where teachers as well as boys will be made to live. In our ordinary day-schools where every morning teachers and boys alike come together from distant homes, the interposing of periods of recreation between the hours of work would be a drain on the teachers' time and energy, and also keep the boys from home (and meals) for an unduly long time.

One word as to the book itself. It is of the nature of a pamphlet, and the language is neither attractive nor classical. The frequent quotations make it look rather scrappy, though there can never be a doubt as to the author's earnestness and though his tone sometimes rises to solemn exhortation.

Palgrave's Golden Treasury of Songs and Lyrics, Book Second.
Edited with Notes by W. BELL, M.A.: Macmillan & Co.

MR. BELL has done his work excellently well. His notes will be of great use to students. The history of every important poem in this collection has been given; the earliest and other authentic editions have been consulted; all different readings have been noted; and no important piece of criticism has been left out. The notes on the poems of Milton have been here reprinted from Mr. Bell's edition of *Lycidas, L'Allegro, &c.*, which is well-known to our students. These notes, however, might well have been condensed for this volume, which is meant to be read by more advanced students than *Lycidas, L'Allegro, &c.*

We here miss the fine summary of each poem given by Mr. Paterson in his edition of the Fourth Book of the *Golden Treasury*. But Paterson's notes are quite inadequate, and it would certainly pay the publisher to bring out an edition of the Fourth Book with copious notes like the volume under review.

"*Adarsa-Rachana, or Model Essays in Bengali*, BY PANDIT ALOKNATH NYAYABHUSHAN, of the Sanskrit College.

This appears to be a useful compilation for Entrance candidates whose vernacular is Bengali. The language is chaste and

simple and the style worthy of imitation. We hope to see it in the hands of all Entrance students who are anxious to improve their style of writing Bengali.

CALCUTTA UNIVERSITY INSTITUTE.

LECTURE.

On Saturday, the 27th February, the Rev. J. Harwood, B.A., delivered a lecture in the hall of the Institute on "George Eliot." The Hon'ble Mr. A. M. Bose was in the chair. There was a large and appreciative audience, including the Hon'ble Mr. Justice Bannerjee, Dr. P. K. Ray, the Hon'ble Mr. Ananda Charlu, the Hon'ble Mr. Bhaskara and a few ladies. The lecturer criticised at great length some of the characters in George Eliot's novels, and impressed upon the minds of the audience that George Eliot was not merely a novelist, but she was a great teacher, and that every book she wrote testifies in the first place to the truth, that character is the supreme thing in life. A vote of thanks to Mr. Harwood for his very thoughtful and instructive lecture was proposed by Mr. Justice Bannerjee and seconded by Mr. Ananda Charlu, and carried. The President also made a few eulogistic remarks on the lecture.

SOCIAL RE-UNION.

A social re-union of the members of the Institute was held on the evening of Wednesday, the 3rd March. Besides a large number of junior members, there were present the Hon'ble Dr. Bannerjee, Mr. Lahuchun Ghose, the Hon'ble Mr. Ananda Charlu, Babu Saligram Singh, Dr. Nisikanto Chatterji, Babu Ramabrahama Satyal, Professor Binayendra Nath Sen, and others. The programme was long and varied, and included songs and recitations in English, Bengali, Sanskrit, and Persian, instrumental music (kindly supplied by Raja Sir Sourjindra Mahan Tagore, Kt., Dae. Mus.) and a magic-lantern show of some rare pictures of old Calcutta by Professor C. R. Wilson. The recitations in English by a boy of 7, belonging to the St. Xavier's College, were quite charming and were heartily applauded. Mr. Wilson's pictures were also very interesting and highly pleased the audience. The proceedings terminated with the singing of the National Anthem.

DEBATE.

There was a meeting of the Debating Club on Friday, the 5th March, at 5-30 P.M. The Hon'ble Dr. Gurudas Banerji presided. Pabu Nirpal Chandra Chatterji, M.A., B.A., moved:—"That it is desirable to encourage the study of subjects included in the A Course in our Colleges, as these subjects are more suited to the capacity of the Indian students and more useful to our young men in their present position." Babu Juan C. Ray, B.A., opposed the resolution and stood up for the B Course. Babu Nandlal Mukherjee, M.A., Senat. Kumar Chakravarti, M.A., Harbilas Banerjee, M.A., and others, took part in the debate. The President summed up the arguments in a very instructive speech, and put the resolution to the meeting which was carried by a majority of votes.

CALCUTTA ATHLETIC SPORTS, 1897.

THE 7th Annual Athletic Sports for the Natives of Bengal was held this year at the Delhousie Football Club ground on Saturday, the 20th March, 1897, under the patronage of His Excellency the Viceroy, and His Honor the Lieutenant-Governor of Bengal. The Executive Committee was composed as follows:—

President and Referee: Mr. H. C. Williams, C. S. **Judges:** Hon. Mr. W. H. Grimley, C.S.; and Mr. W. H. Arden Wood. Mr. H. L. Metcalfe, acted as Time keeper; the post of Starter being filled by Mr. M. Platnauer. The Clerks of the Course were Mr. T. W. Richardson, Rev. H. Whitehead, Mr. C. R. Wilson, Mr. B. E. C. Paget, Babu Saradaranjan Roy, Babu Kali Charan Mitra, Babu Chandi Charan Mitter and Babu Joykish Chatan Pramanick, and the Honorary Secretary Babu Rajendra Lal Singh, all of whom carried out their duties to the satisfaction of every one. The following are the results:—

1st EVENT.—Throwing the Cricket Ball.

K. K. Sen, Eden Hostel	...	...	1
N. N. De, C. M. S. A. Club	...	...	2
D. C. Tamboul, Calcutta Union C. C.	...	...	3

Throw of winner, 100 yards 1 foot and 6 inches.

2ND EVENT.—100 yards Flat Race (First Heat).

N. N. De, C. M. S. A. Club	...	...	1
M. M. Mitter, Phoenix Club	...	...	2

Time—11-1/5 seconds.

3RD EVENT.—100 yards Flat Race (Second Heat).

J. B. Gaikwad, Bishop's College	...	...	1
M. N. Ghosh, Kumartuli Institute	...	...	2

Time—11-1/5 seconds.

4TH EVENT.—100 yards Flat Race (Third Heat).

P. S. De, Bishop's Collegiate School	...	...	1
P. A. Talabuddin, Circular Road	...	...	2

Time—10-4/5 seconds.

5TH EVENT.—100 yards Flat Race (Fourth Heat).

S. C. Chowdhury, Bishop's Collegiate School	...	...	1
T. D. Mitter, Kumartuli	...	...	2

Time—11-1/5 seconds.

6TH EVENT.—120 yards Hurdle Race (First Heat).

M. N. Mukherji, Sun Sporting Club	...	...	1
S. N. Bannerji, Baitakhana A. Club	...	...	2

Time—20 seconds.

7TH EVENT.—120 yards Hurdles (Second Heat).

N. N. De, C. M. S. A. Club	...	...	1
N. N. Bannerji, Baitakhana A. Club	...	...	2

Time—19 seconds.

8TH EVENT.—120 yards Hurdles (Third Heat).

S. Chatterji, Suburb Borderer	...	...	1
P. S. De, Bishop's College	...	...	2

Time—20 seconds.

9TH EVENT.—120 yards Hurdles (Fourth Heat).

B. N. Mullick, Kumartuli Institute	...	...	1
R. L. Mitter, Standard S. Club	...	...	2

Time—18-4/5 seconds.

10TH EVENT.—High Jump.

N. G. Howrah A. A. Club	...	...	1
S. N. Bannerji, Baitakhana A. Club	...	...	2

Winner, 5 feet 2 inches; second man, 5 feet.

11TH EVENT.—1 Mile Flat Race (First Heat).

S. C. Chowdhury, Bishop's Collegiate School	...	...	1
M. M. Mitter, Phoenix Club	...	...	2
H. C. Chatterji, Verbona S. Club	...	...	3

Time—20-2/5 seconds.

12TH EVENT.—1 Mile Flat Race (Second Heat).

J. B. Gaikwad, Bishop's College	...	...	1
T. D. Mitter, Kumartuli Institute	...	...	2
S. C. Bose, National A. Club	...	...	3

Time—58-2/5 seconds.

13TH EVENT.—1 Mile Flat Race (Third Heat).

P. A. Talabuddin, Circular Road	...	...	1
S. C. Saravachari, Hare Sporting	...	...	2
K. Roy, Suikkurput, Dacca	...	...	3

Time—60 seconds.

14TH EVENT.—Bicycle Race.

A. Mukherji, Suburb Borderer	...	...	1
T. C. Mitter, Riverside S. C.	...	...	2
M. S. De, Hare S. Club	...	...	3

Time—3 min. 37-3/5 seconds.

15TH EVENT.—Final 100 yards Race.

N. N. De	...	...	1
J. B. Gaikwad	...	...	2
P. S. De	...	...	3

Time—11-1/5 seconds.

16TH EVENT.—Final Hurdles.

B. N. Mullick	...	...	1
N. N. De	...	...	2
N. N. Bannerji	...	...	3

Time—18-3/5 seconds.

17TH EVENT.—Final Tag-of-War.

Kumartuli vs. Irregulars. Former team won.

18th Event.—Final 1 mile.

S. C. Chowduri	...	...	...	1
J. B. Gaikwad	...	...	...	2
F. A. Talabuddin	...	...	...	3

Time—58 seconds.

Lady Maclean gave away the prizes. The prize for the championship fell to J. B. Gaikwad (Bishop's College), who, it will be remembered had the same success two years ago.

These sports are daily gaining popularity among the students of Bengal. It would be desirable to have similar sports organised at different centres of Bengal under the auspices of the Education Department.

COLLEGE CORRESPONDENCE.

[College correspondents are requested to send their news to the Secretary, Magazine, Calcutta University Institute, and not later than the 15th of the month.]

THE BANGABASI COLLEGE.

THE COLLEGE.—The staff of the college department underwent some changes during the last month. Babus Sarat Kumar Chakravarty, M.A., and Haribilas Bannerjee, M.A., Professors of Philosophy and English Literature, respectively, left us and in their places were appointed Babus Indubhusan Mallik, M.A., and Kunjalal Nag, M.A. The addition of the latter gentleman to the staff of lecturers has directed the teaching of English into an altogether different channel and the students seem to like the mode of teaching that he follows. He was formerly Principal of the Jagannath College, Dacca, and owing to his long connection with educational work he has attained the power of readily mixing with students, whose hearts he has already won.

THE STUDENTS' UNION.—The 26th and the 27th Ordinary Meetings of our Union were held on the 23rd and the 30th January respectively. The subjects taken up were "Temperance" and "Money: its Use and Abuse." On the former occasion, Babu Syamadas Mukerjee, M.A., presided, and Babus Rashi Behary Laha and Krishna Chandra Bannerjee read papers; while on the other occasion Babu Baroda Kanta Sarvai, B.A., presided, and Babus Lalit Mohan Chatterjee and Manindra Nath Chowdhury read papers. The essays were all written in good English. The first anniversary of our Union was celebrated on Wednesday, the 17th February, in the hall of our college, which was gallily decorated for the purpose. The Hon'ble Mr. Justice Gooroodas Bannerjee presided on the occasion, and Babu Hem Chandra Ray, M.A., B.L., delivered a lecture on "Modern Civilization in Bengal." He was followed by Babus Kali Churn Bannerjee, M.A., B.L., and Kunjalal Nag, M.A. At the conclusion of an instructive speech from the chair, Dr. A. L. Sinker, Honorary Assistant Secretary to the Indian Association for the Cultivation of Science, delivered a able and interesting lecture on Tesla's discoveries, illustrated by eminently successful experiments. The proceedings began and ended with music which was highly appreciated.

THE LAW MOOT.—In spite of the generous efforts of Mr. A. C. Bannerjee, bar-at-law, to help his students in improving their powers of reasoning, arguing, and speaking, most of the students of the law classes seem to show an utter disinclination to join in the discussions of the Moot. The last three meetings of the Moot were occupied in hearing the case *Empress vs. Venkata Sani*—a case in which a man brutally killed a girl, whom he dearly loved, without any apparent motive. Babus Lalit Mohan Chatterjee, M.A., and Ramani Mohan Chakravarty appeared for the defence, while Babus Indubhusan Ghosh, M.A., Baidya Nath Mukerjee, M.A., and Dibya Chandra Shome stood for the prosecution. After a complete and exhaustive discussion of all the *pro* and *cons* of the case, the judgment of the President was in favour of acquittal, although the High Court of Madras had taken quite a different view of the matter. It must be mentioned here that the judgments of the Moot are not based in any way upon the decisions of

the High Courts, but purely on the arguments put forward before the Moot by the gentlemen who take part in it. The arguments of the defence were highly commended by the President.

BURDWAN RAJ COLLEGE.

COLLEGE UNION.—The name of our Club has been changed from the Students' Debating Club to the Raj College Union. This seems to be a change for the better, as the students of the other classes are likely to extend their co-operation. A and want of co-operation among the students is still to be seen; but we hope that this want will be soon remedied. We had only one meeting up to date, and that was held only to reconsider the rules and regulations. Our Principal Babu Uma Charan Bannerjee, M.A., and our beloved Professor, Babu Lokenath Mitra, B.A., were both present, the former occupying the chair. Many new rules were added. Babu Prafulla Kumar Dutt proposed that a Managing Committee, composed of four members and the office-bearers, should be formed for the proper management of the Union. Babu Manmohan Kumar Chatterjee seconded the proposal, which was carried. Babu Nafai Mohon Mitra proposed that the rule that "no social and political subjects should be discussed" should be removed from the legislative enactments of our Club. After a hot discussion, it was passed by 24 to 6.

COLLEGE.—It is a matter of deep regret that two of our fellow-students have been expelled this year from the examinations hall during the F. A. Examination, for using unfair means. Four students could not appear at all, one having died of cholera. This youngman lived in a mess, in a dirty locality and had no relatives. It is a matter of great satisfaction that other class friends of his nursed and treated him like brothers. But in spite of their ready help the poor fellow expired. There is no suitable boarding-house here. Students come here from distant places and form a mess of their own. But this after a time proves a failure. There should be a boarding-house here, directly under the management of the College authorities.

CLUBS AND SOCIETIES.

ANGEL SPORTING CLUB.

Of late a debating section of the above Club has been opened under the presidency of Babu Syamsundar Chuckerbarty, President, Friends' Union. The first meeting was held on the 7th March. Babu Charu Chandra Mukherjee read a paper on "Geography." In the absence of the President, Babu Syamsundar Chuckerbarty, Babu Kshetramohan Mukherjee took the chair. Babu Rajendralal Sinha has kindly accepted the office of the President of the Athletic Section.

THE NATIONAL READING SOCIETY.

NEW LOCATION.—The Reading Rooms and Library of the Society have been removed from 32, Hurry Ghose's Street to a capacious outer apartment of the magnificent residence of Babu Nobin Chandra Dutt, 79-3, Cornwallis Street, to whom the heartfelt gratitude of the promoters are due.

EXECUTIVE COMMITTEE.—The new election of the office-bearers resulted in the election of Mr. S. C. Biswas, M.A. (Oxon), as President, and Babu Raj Krishna Dutt as a Vice-President. The management has been thoroughly overhauled, and a good result might be expected later on.

MEETING.—Under the auspices of the Society a meeting was held at the Emerald Theatre on the 13th January last, when Dr. C. Turnbull, Ph.D., of Chicago, delivered a very interesting lecture on "The Mission of Hinduism in the West," to a large audience numbering about one thousand. Detailed reports were published in the *Statesman* and the *Indian Mirror*.

READING ROOMS AND LIBRARY.—The Reading Rooms are kept open in the morning from 7 to 9-30 A.M. and in the evening from 5-30 to 9 P.M. All the leading dailies, *Englishman*, *Statesman*, *Indian Mirror*, *Patrika*, besides a large and respectable number of vernacular and English weeklies, will be found on the table. A considerable number of books have been added to the Library.

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THE Calcutta University Magazine.

A Monthly Newspaper and Review.

VOL. IV, No. 5.

MAY, 1897.

Price Three Annas.

NOTES AND NEWS.

A DISCUSSION has recently been carried on as to the right use of the road cess collections. In particular it has been asked whether these sums of money must all be spent on roads or whether they may be devoted to education and medical relief. The discussion is due to the fact that owing to legislation since 1885 the road cess has been merged in the District Fund and may be spent not only on pensions, water-supply and drainage but also on pounds, education, medical relief, sanitation, vaccination, famine relief, the destruction of noxious animals, fairs and agricultural exhibitions. From that time forward the income of the District Board, from whatever sources derived, has been one fund, and may legally be spent on any purpose provided for in the Act. It is a mistake to suppose that the order issued in 1888, settling the educational expenditure of different districts and allotting grants from Provincial revenues, contemplated any separation of road cess funds from the general incomes of the Boards. The form in which those orders were passed was determined by considerations of financial convenience. At the same time, although under the law, the District Boards, subject to the direction of the Commissioner, possess ample discretion as to the purposes upon which they may spend the District Fund, the Lieutenant-Governor considers that, on grounds of expediency and quite apart from any legal obligation, it is desirable as a general rule that an amount approximately equivalent to the proceeds of the road cess should be devoted to the objects which the Legislature had in view when the Act of 1880 was passed. Special attention is urgently called for at present to the improvement of the supply of drinking water. Under the Local Self-Government Act, the Commissioner can exercise full control over the District Board budget, and it is for him to see that effect is given to the principle laid down so far as the special conditions and needs of the district admit.

THE importance of good wall maps for the use of schools has brought two rival publishers into the field in Calcutta, Babu Debendranath Dhar and Babu Sasi Bhusan Chatterjee. Their respective publications have been submitted to General Strahan, and he has given a decided preference to Babu Debendranath Dhar. In Dhar's map the names are neatly and clearly written. The detail is good and not crowded, and the hills not so heavy as to obscure the other details. The chief fault which General Strahan finds is in the colouring of the sheets of the map of Asia. The colouring of the different sheets is so different that they do not join up well. In comparison Chatterjee's maps are said to be heavy and coarsely drawn, the hills being so clumsily shown that England looks like a mountainous country. We hope that both publishers will do their utmost to improve their maps. Meanwhile it is the duty of the schools to see that they get the best work they can for their money.

ACCORDING to a note by Babu Ram Brahma Sanyal read at the last meeting of the Asiatic Society of Bengal, there can now be seen in the Zoological Gardens at Alipore a sight such as probably cannot be seen in any other zoological garden in the world. The picturesque island in the middle of the broadest part of the oriental water with its wealth of vegetation has, for many years past, been the favourite resort of various kinds of animals. But the aspect of Nature on the island has, of late, considerably changed. The trees here gradually become more and more bare of leaves, and the ground denuded of vegetation, and all this in consequence of the occupation of the island by large flocks of night herons and latterly of cormorants. In the winter of 1892-93 a few night herons were observed on the island, and in November 1893 a very large number resorted to the place and stayed the whole of the cold season. The next winter a

still larger number came and took complete possession of the island, and in the following spring many remained behind to breed. About this time a few cormorants appeared on the scene. In point of the number of the night herons, the maximum was reached during the cold weather of 1896, when there were about fifteen hundred on the island. Latterly cormorants have become as conspicuous a feature of the place as the night herons. But the most interesting event is the coming of a few snake-birds with the cormorants last year. It is hoped that they will renew their visit and stay to breed on the island. The herons and the cormorants live together in the place somewhat after the manner of "Box and Cox." When the cormorants come home at night to roost, the herons go out to feed; and when the herons return in the morning, the cormorants are up and off for food.

WE are glad to see that the Linguistic Survey of India is progressing under the direction of Dr. G. A. Grierson. At the last meeting of the Asiatic Society of Bengal an interesting statement was read of the dialects spoken in Baghelkhand. The Secretary to H. H. the Maharajah of Rewah disputes the orthodox belief that Gondi or Gondani is derived from the Dravidian or some other non-Aryan language. "This might be the case with the Gondi of the Central Provinces. But the dialect spoken by the Gonds of Rewah is not the non-Aryan dialect which their brethren use in the Central Provinces. They, as well as other tribes, namely Kols, Baigas, &c., mostly of aboriginal descent, inhabiting the southern portion of Rewah, on the other side of the Kymore, speak what represents the widest deviation from the Baghel dialect in the State."

THE Government has sanctioned the following distribution of Inspectors' Circles in these Provinces:—

(1) Presidency with Calcutta; (2) Burdwan; (3) Rajshahi with Malda; (4) Patna; (5) Dacca and Chittagong Divisions; (6) Bhagalpur Division (excluding Malda) and the Chota Nagpur Division.

It is believed that many advantages will be derived from the proposed arrangement, by which the Malda district will be placed under the Inspector of Rajshahi instead of under the Inspector of Bhagalpur and Chota Nagpur. Malda will still remain as part of the Bhagalpur Division within the jurisdiction of the Assistant Inspector of Schools, Bhagalpur. The Commissioner of the Bhagalpur Division, the Magistrate of Malda, and the District Board of that district will be instructed to communicate on educational matters with the Assistant Inspector of the Bhagalpur Division, as at present, and not with the Inspector of Schools of the Rajshahi Circle. All correspondence of the local officers with the Education Department will pass through the Assistant Inspector of Schools, Bhagalpur.

For the purposes of the Annual Report, Malda will be treated as part of the Bhagalpur Division. The

report for the Division will be written by the Assistant Inspector of Schools, Bhagalpur, and the Commissioner of the Bhagalpur Division will, as at present, have an opportunity of reviewing it. The district will ordinarily be inspected by the Assistant Inspector of Schools, Bhagalpur, and the Inspector of the Rajshahi Circle.

UNIVERSITY AND EDUCATIONAL INTELLIGENCE.

The following rules have been framed for a division of work between the Deputy Inspector and the Additional Deputy Inspectors, in the districts of Burdwan, Dacca, Faridpur, Mymensingh and the 24-Pargannas:—

1. An equitable territorial sub-division of the district should be made by the Inspector of Schools, one portion being placed under the inspection of the Deputy Inspector, and the other under that of the Additional Deputy Inspector in the coming year. The portion inspected in one year by one officer should be transferred to the inspection of the other officer in the next year. The sadar station in each district should be the headquarters of both the officers, and their office will be the same. The present Deputy Inspector's clerk will also do the clerical work of the Additional Deputy Inspector, which is not likely to be large. Government will, however, be moved to sanction the appointment of a separate peon for each of the Additional Deputy Inspectors.

2. Each officer will confine his inspection work to the portion of the district assigned to him in any year, and will not go to the other portion unless accompanying a superior officer, or unless specially directed by the Inspector to do so.

3. The Deputy Inspector alone will correspond with the Magistrate and the District Board. Whenever the Deputy Inspector is asked by the Magistrate or the District Board to hold any inquiry, or to submit any report in reference to any school situated within the portion of the district assigned to the Additional Deputy Inspector, he will forward the papers to the Additional Deputy Inspector, and that officer will submit his report to the Magistrate or the District Board, as the case may be, *through the Deputy Inspector*. In all such cases the inquiry and report of the Additional Deputy Inspector should be accepted as that of the Deputy Inspector. When an Additional Deputy Inspector finds abuses requiring notice from the Magistrate or the District Board, he should write notes of an unofficial character for the Deputy Inspector to act upon. These notes should be kept in the Deputy Inspector's office as part of the files to which they refer. The Additional Deputy Inspector will not be required to keep any copies of those notes, for, when necessary, he will be allowed access to the Deputy Inspector's records, it being the duty of the clerk to provide him with all the information which he may at any time require. The Additional Deputy Inspector will have the privilege of addressing the Inspector and Assistant Inspector of Schools direct, but the Deputy Inspector will have access to all such communications, as the drafts will remain in his office along with other records of the Additional Deputy Inspector. In general matters affecting all classes of schools under both these officers, the Deputy Inspector may consult the Additional Deputy Inspector, but whether he so consults him or not, he should send his office draft on these subjects to the Additional Deputy Inspector for his perusal and return.

4. The Additional Deputy Inspector will write no separate annual report, nor compile returns, for his portion of the district, but he will help the Deputy Inspector in compiling the district returns and report.

5. The Additional Deputy Inspector will, like the Deputy Inspector, submit his travelling bills and inspecting statements, including quarterly returns, direct to the Inspector.

6. Except when otherwise expressed above, the Deputy Inspector and Additional Deputy Inspector in a district will carry on their respective duties independently of each other. The main duties of the Additional Deputy Inspector are those of inspection.

It has been decided that the 1st of October will be taken as the commencement of a Middle School session: but in the case of candidates who have failed, or who, having paid the admission fee, have been prevented by sickness or other cause from appearing at the next preceding Middle Scholarship Examination, the 2nd of January will be accepted as the date from which the session begins. The same procedure may be followed with respect to the Upper Primary Scholarship Examination.

UNDER Rule II E. of the Regulations framed by His Excellency the Governor-General in Council, with the sanction of the Secretary of State under section 1 (4) of the Indian Councils Act, 1892, for Bengal, the nomination to one seat on the Council of the Lieutenant-Governor for making Laws and Regulations will be made by the Lieutenant-Governor, on the recommendation of the Senate of the University of Calcutta, in the place of the Hon'ble Mr. A. M. Bose, whose term of office expires on the 9th July 1897.

Rule V of the Regulations provides that, in the case of the Senate of the University, the recommendation shall be made by a majority of the votes of the Senate. No restrictions are laid down in the Regulations regarding the qualifications of a candidate, and it is left entirely open to the Senate to recommend whom they choose.

A SIBLEY Scholarship of Rs. 30 a month, tenable for two years, has been awarded to Sarbarojan Lahiri from the date of his joining the Electrical Laboratory in the Civil Engineering College, Sibpur.

The new Syndicate for the ensuing year is constituted as follows:—

Babu Kalicharan Banerjee, M.A., B.L.	Arts.
F. J. Rowe, Esq., M.A.	
C. A. Martin, Esq., B.L.	
A. F. M. Abdur Rahman, Esq.	
Babu Asutosh Mukhopadhyay, M.A., B.L., F.R.S.E.	Law.
The Hon'ble Mr. Justice S. G. Saha, M.A.	
Babu Saradacharan Mitra, M.A., B.L.	
Surgeon-Lt.-Col. G. Bamford, M.D.	
Babu Surendranath Saradacharan, M.D.	Medicine.
D. B. Horn, Esq., F.R.C.S.	
	Engineering.

The undermentioned candidates have passed an examination in the Law Relating to Injunctions and Receivers in British India held by Mr. J. G. Woodroffe, M.A., B.C.L., Tagore Law Professor for 1896-97:—

In order of merit

1. Sanyal Baradakanta.
2. Sandell, S.
3. De, Hemchandra.
4. Ray, Binodbihari.
5. Mitra, Nilkrishna.
6. Pereira, R. G.
7. Sil, Praphullachandra.
8. Mitra, Ramanemohun.
9. Bandyopadhyay, Kartikchandra.
10. Mukhopadhyay, Baidyanath.
11. Abdul Aziz Khan.

On the result of the Tagore Law Examination the Tagore Gold and Silver Medals have been awarded to Baradakanta Sanyal and S. Sandell, respectively.

The Syndicate have accorded their sanction to the placing of the bust of the late Raja Rajendralal Mitra, C.I.E., in the Senate Hall facing the bust of Mr. Charles H. Tawney, C.I.E.

UNSUCCESSFUL candidates at the last Entrance Examination, as well as students who, from some reason or other, were prevented from appearing at the last or any previous Entrance Examination, and who may intend to appear at the examination in 1898, will be allowed to

take up alternative papers in Sanskrit and Indian History, containing questions from text-books on the subjects prescribed for the last Entrance Examination.

THE Chuliparam English Institution, Jaffna, has been recognised by the Syndicate as a high school qualified to send up candidates to the Entrance Examination.

THE Honorary Secretary, Bankim Chandra Memorial Committee, has offered to place in the hands of the University Rs. 4,277-9-6 for the purpose of creating a permanent fund, the interest of which is to be devoted to the annual award of two gold medals (or if the amount be not sufficient, one gold and one silver medal) to be called after the name of the late Rai Bankim Chandra Chatterjee, Babadur C.I.E., for the best Bengal composition at the B. A. and F. A. Examinations. The offer has been accepted by the Syndicate, and permission has been given to the Committee to place the portrait of the late Rai Bahadur Bankim Chandra in a prominent position in the Senate Hall.

AT the Annual Meeting of the Senate held on the 24th April, it was decided that an appropriate address should be presented to Her Majesty at the approaching celebration. The address will be of silver, and will be probably prepared by Babu Girdish Chander Dutt of Bhawanipur. The Committee for drawing up the address consists of the Hon'ble Mr. Justice Banerjee, Mr. N. N. Ghose, Babu Kalicharan Banerjee, the Revs. Father Lafont and K. S. Macdonald, Dr. Kalmath Bose, Maulvie Muhammed Yusuf, and the Hon'ble the Vice-Chancellor.

AT the same meeting of the Senate Mr. J. H. Gilliland was unanimously appointed Registrar of the University for two years. The Vice-Chancellor spoke in warm terms of Mr. Gilliland's services as Officiating Registrar, and declared that his aid had been invaluable.

THE annual report was submitted and adopted. The report showed a slight decrease in the total number of candidates at the University Examination, the number last year being 11,274, and this year 10,726. The total number of candidates registered for the Entrance Examination held in January 1896, was 5,350, of whom 2,696 passed. Of the successful candidates, 467 were placed in the first division, 1,155 in the second, and 1,074 in the third. Of the 2,571 unsuccessful candidates, 2,044 failed in English, 1,455 in Mathematics, 444 in the Second Language, 829 in History and Geography, and 81 in the aggregate. No fewer than 544 candidates took drawing as an optional subject, of whom 126 passed.

THE Cape University was founded in 1875, as an examining body. Like the London University it is now seeking to complete its work by the addition of teaching faculties. A proposal is also being largely supported to hold the examinations in Dutch as well as in English.

BENGALI LANGUAGE AND LITERATURE.*

THE graduates of the Calcutta University are often reproached with renouncing the study of literature as soon as they enter into the world. In many instances the reproach is well deserved. It is, therefore, with the greatest pleasure that we introduce Babu Dinesha Chandra Sen, B.A., to the notice of our educated countrymen as a gentleman, who has

* Bangabhasha O Sahitya. Part I, by Dinesha Chandra Sen, B.A., Comilla.

done a good deal of original research in the field of Bengali Literature. After taking his degree, Babu Dinesha Chandra obtained a humble appointment as Head Master of a Grant-in-aid High School at Comilla, a position which he still holds. Some people think that it is impossible to do original work in the mofussil. But one who has a mind to do anything, can do it wherever he might be placed. An active mind creates opportunities and never waits for them. Babu Dinesha Chandra had to contend with many difficulties—want of means, want of books, and want of literary experts to consult. But thanks to his exertions, he has overcome them all. The results of his researches and labours have been embodied in a handy volume entitled "Bangabhasa O Sahitya," in which he gives a history of Bengali Literature which has cast into the shade all previous works on the subject. Indeed, this is the first work on the history of Bengali Literature which deserves the name. Many hundreds of volumes of manuscripts, hitherto unknown to the educated public, have not only been brought to light but classified, arranged, and criticised. Different schools of poetry, taking their rise at different periods of national existence, have been traced to their natural historical causes, and the lives of nearly a hundred authors have been saved from oblivion. The literature of Eastern Bengal was absolutely unknown. Nobody ever thought that there were Bengali poets in Dacca, Tipperah and Chittagong who translated the whole of the *Ramayana*, the *Mahabharata*, and a large number of other works bearing on Hindu religion and traditions, into Bengali. The credit of bringing this vast body of literature to public notice is entirely due to Babu Dinesha Chandra Sen and to him alone. He had indeed one collaborator in this department of research in the person of Babu Akroor Chandra Sen, an accomplished Bengali writer. But the credit of bringing the fruits of the literary research, not only of Eastern Bengal, but of the whole province, into a presentable shape, Babu Dinesha will not have to share with anybody.

Babu Dinesha has traced Bengali Literature to those ancient days when the Brahmans and the Buddhists were contending for the religious headship of Bengal. The Brahmans proud of their knowledge of Sanskrit, the language divine, neglected the vernaculars. But at last finding that it was through the vernacular that their enemies reached the masses, they also began to cultivate that despised *patois*. It is a pity that we have not, as yet, been able to find the earliest works in honour of DHAMMO THAKUR, MANGAL CHANDI, MANSA and other indigenous deities of Bengal who have greater affinity with the mythological beings of the later and corrupted form of Buddhist Tantricism than with any deity of the Hindu Pantheon. But in old Bengali works, we often hear of these deities and the literature that grew round their worship. The Hindus appeared to have been very jealous of the influence exerted on society by the priests who worshipped these mixtures of Buddhistic and aboriginal deities, and so in order to destroy their influence the Brahmans began to write works in the vernacular embodying the stories of

the *Ramayana*, the *Mahabharata* and the *Puranas*. We have unfortunately no trace of the early efforts of the Brahmans in these directions. Babu Dinesha Chandra Sen says, that Krittivasa's *Ramayana* was written early in the fourteenth century, that is about four generations after the conquest of Bengal by the Muhammadans. Vijay Pandit's *Mahabharata* recently discovered appears to have been written earlier still. The songs of Chandidas, in which the language shows traces of many centuries of polish and development, were written about the year 1350. There are numerous popular ballads all over the country, and there are proverbs and sayings in everybody's mouth, the language of which shows signs of hoary antiquity. Babu Dinesha has traced one of these ballads to the Buddhist period. Thus far for the antiquity of the language as given in his work.

The second period of the History of Bengali Literature finds the Hindus busily engaged in the cultivation of their vernacular, sometimes even under distinguished Muhammadan patronage. One of the great patrons of Bengali literature was Allauddin Hussain Shah, who saved Bengal from the tyranny and oppression of Abyssinians and Khojas. The noblemen of his court, the generals who governed distant provinces, all patronised Bengali poets and encouraged the translation of Sanskrit religious works into Bengali. The encouragement given to Bengali poets attracted the attention of the Muhammadans, and they too began to study Hinduism and write poems on the Hindu lines. The stream of Brahmanic poetical literature continued to flow till very recently when the influence of European Literature became predominant in the educated society of Bengal.

If the Brahmanic literature of Bengal be compared to a petty stream, the Vaishnav literature, which took its rise shortly after the fall of Hussain's empire, must be compared to a noble river having innumerable tributaries and branches spreading fertility over a wide area. The Vaishnav literature continues still to be written. Some of their best poets died within a few decades of this time. From the time of Chaitanya, who died in 1533, up to the present day the literary activity of his followers shows no sign of abatement. The volumes that have been written by them count by hundreds. Many have been published, many have been noticed, but much yet remains to be done. In this department of research our author's efforts, though immensely creditable, are not exhaustive. But that is no fault of his. Living as he does in the eastern corner of Bengal, the Râtha country, the seat of Vaishnavism, is far away from him, and so he has very often to depend upon his correspondents. This was rather unfortunate, as on this account he has been betrayed into some errors and misstatements which, with greater care and better opportunities, he might very well have avoided. His correspondents were not all of them men endowed with his culture and love of truth. We mention these little defects simply to warn workers in the same field not to place implicit confidence in their correspondents. In a book like the one under review a few defects like these scarcely

deserve mention. They are simply inevitable. People in Calcutta have very little idea of the hard work the author had to do in connection with his researches in Bengali literature of the eastern districts. He had to go from village to village in search of manuscripts which are not with by educated gentlemen but with traders, artisans and others, who often threw immense difficulties in his way. Sometimes he had to go on foot, no other conveyance being available, for over ten miles and come back disappointed. Entreaties, persuasions, even the allurements of money, have no influence with these illiterate villagers. One case has come to the notice of the reviewer in which the author after a month's trouble gave up all hope of getting a look at a small collection, but within a short time reports reached him that the house of the owner had caught fire and had been reduced with all the manuscripts to ashes.

In conclusion, we are glad to see that the present work contains much readable, interesting and curious information, and we shall be happy if the author receives that encouragement from the public which he so richly deserves for many years of hard work.

NOTES ON ADDITIONAL METHODS OF MEASURING THE FOCAL LENGTHS OF LENSES.*

By Jagadishu Ray.

THESE methods are based on the principle, that if the rays diverging from a point on the principal axis of a lens after refraction be incident normally on a reflecting surface, they retrace their original path, and thus an image of the source is formed coincident with the source itself.

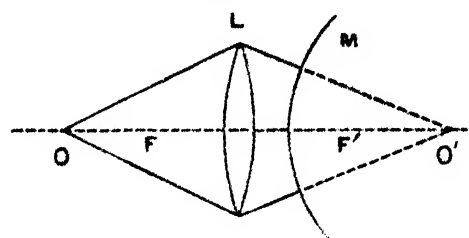
The choice of mirror depends on the nature of the beam after refraction through the lens. It should either be convex, plane or concave according as the refracted beam is convergent, parallel or divergent. Thus for a convex lens all the three methods equally apply, since the refracted beam is either convergent, parallel or divergent according as the source is situated beyond the principal focus, or at the principal focus, or between the principal focus and the lens. For a concave lens, one method only applies, as the refracted beam is divergent for all positions of the source beyond the lens, unless it is placed at an infinite distance from the lens.

Let O be the source, L the lens, F its principal focus and M the mirror. Let O' be the point where the prolongation of the refracted beam meets. The centre of curvature of M should coincide with O' in order that the refracted beam be incident upon it normally.

* This paper is intended as a further illustration on the Section P, Chapter XIII, in Glazebrook and Shaw's Practical Physics, Edition 1894. In the course of the paper I have described four new methods, two for measuring the focal length of a convex lens, and two for measuring that of a concave lens devised by me.

Let r be the radius of curvature of M , a the distance between the lens L and the mirror M , and u the distance between L and the source O .

FIG. 1.



Thus for a convex lens when O is situated beyond F (Fig. 1), the beam is convergent, and the mirror M is therefore convex. If f be the focal length of L ,

$$\frac{1}{f} = \frac{1}{u} + \frac{1}{r+a} \quad \dots \quad (1)$$

Now for positions of O between infinity and F , O ranges between F' and infinity. Thus for coincidence of the image with the source, the centre of curvature of M should range, coincident with O' , between these two limits.

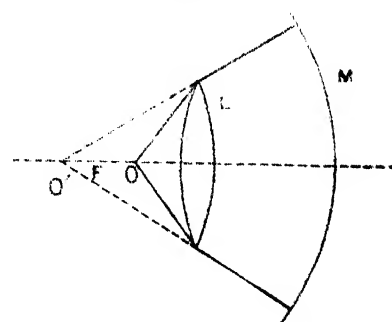
When r is greater than f we can make $a=0$, and the equation (1) becomes,

$$\frac{1}{f} = \frac{1}{u} + \frac{1}{r} \quad \dots \quad (2)$$

Thus a combination is possible provided r be greater than f .

The above method is also important in this respect that it furnishes another and at the same time a simpler method of measuring the radius of curvature of a convex mirror. For we can easily find out the focal length of a convex lens by any of the ordinary methods, and having got f and measuring u we obtain r from the equation (1).

FIG. 2.



When O is situated between F and the lens L (Fig. 2), the beam is divergent, and the mirror is therefore concave. The formula for the focal length becomes,—

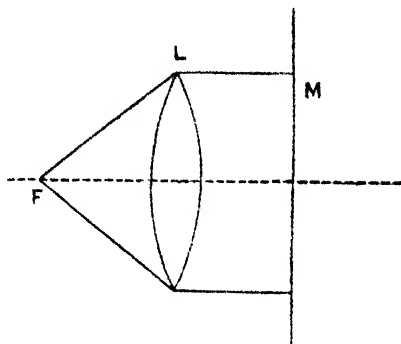
$$\frac{1}{f} = \frac{1}{u} - \frac{1}{r-a} \quad \dots \quad (3)$$

For positions of O between F and the lens L , O' ranges between infinity and the lens L . Thus for coincidence the centre of curvature of M should range between these two limits coincident with O' , and therefore r may have any value between infinity, and $a + b$ where b is the thickness of the lens.

For combination making $a=0$, r should have any value greater than b . The formula for f becomes,—

$$\frac{1}{f} = \frac{1}{u} - \frac{1}{r} \quad \dots \quad (4)$$

But a cannot be made equal to zero unless r be equal to or greater than the radius of curvature of the face of the lens in front of M . However, for all practical purposes, a may be neglected, provided the aperture of either the lens or the mirror is very small compared with r .



When O coincides with F (Fig. 3) the refracted beam is parallel, O' is therefore situated at infinity, and for coincidence, the centre of curvature of M being coincident with O' ; it is also situated at an infinite distance from M , that is to say, the mirror M is plane.

Thus making $r = \infty$ in either of the equations (1) or (3) we obtain,—

$$\frac{1}{f} = \frac{1}{u} \text{ or } f = u \quad \dots \quad (5)^*$$

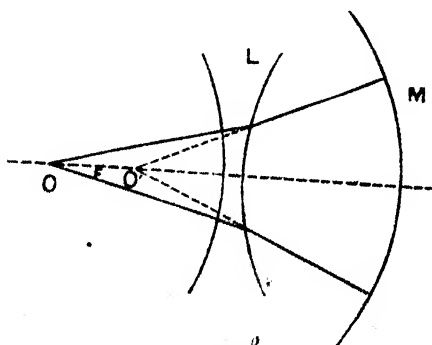
and f is directly got from measuring u .

As the equation (5) is independent of a , the distance between the lens and the mirror is immaterial.

For a concave lens for positions of O between infinity and the lens (Fig. 4), the beam is divergent, and O' ranges between F , and the lens L . The mirror is therefore concave; and for coincidence its centre of curvature must range between these two limits. The formula for f is,—

$$\frac{1}{f} = \frac{1}{r-a} - \frac{1}{u} \quad \dots \quad (6)^\dagger$$

FIG. 4.



* This method is given in Glazebrook and Shaw's Practical Physics, Edition 1894.

† This method is given in Glazebrook and Shaw's Practical Physics, Edition 1894.

Thus r should have values between $a+b$, and $a+b+f$ where b is the thickness of the lens.

For combination making $a=0$, r should have values less than f , but greater than b . The formula becomes—

$$\frac{1}{f} = \frac{1}{r} - \frac{1}{u} \quad \dots \quad (7)$$

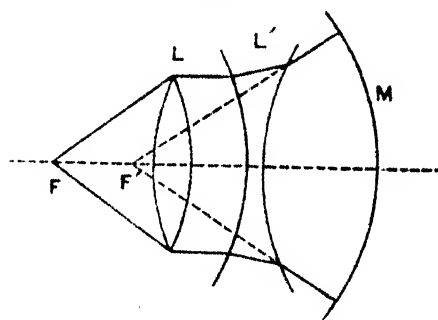
In practice, however, a can never be made equal to zero; but for all practical purposes a may be neglected, provided the aperture of either the lens or the mirror is very small compared with r .

It is always preferable to effect a combination where possible. It has two-fold advantages; the adjustment is much facilitated, and the image is seen to advantage as it attains maximum brightness.

In all these cases, the system, be it a combination or not, is equivalent to a concave mirror, the centre of curvature of which coincides with the source for coincidence. The practical test for determining this is that if an object be held between the lens and the principal focus of the equivalent mirror, its image appears erect and magnified; and if held between the principal focus, and the centre of curvature of the equivalent mirror, the image appears inverted and magnified; and if held beyond the centre of curvature, the image is still inverted, but diminished.

There are possible several other methods of measuring the focal length of a concave lens of which the following two are worth mentioning:—

FIG. 5.



1. Get the adjustment necessary for measuring the focal length of a convex lens when the refracted beam, is parallel (Fig. 3). The plane mirror is then removed, and a concave lens L' placed behind the convex lens L (Fig. 5) in the path of the parallel beam, which, after a second refraction through L' , emerges divergent, and its prolongation meets at F' the principal focus of L' . Place a concave mirror M behind D' , and adjust it until an image of the source is formed coincident with the source itself. This occurs only when the centre of curvature of m coincides with F' . Let r be the radius of curvature of M , a the distance between L' and M , and f the focal length of L' . Thus, when the rays incident on the lens L' are parallel, O is situated at an infinite distance from the lens, and therefore making $u = \infty$ in the equation (6) the term $\frac{1}{u}$ becomes equal to zero, and we get,—

$$\frac{1}{f} = \frac{1}{r-a} \text{ or } f = r - a \quad \dots \quad (8)$$

smoke—called (2) *যেহু* or the Reason; যে যেহুমান স পত্ৰমান
বধা যহানি—whatever has smoke has fire as the culinary
hearth—called (3) *উদাহরণ*; তথ্যচায়— and so this has—
called (4) *উপনয়* or application; সম্বন্ধেতি—therefore it—
is as aforesaid called (5) *নিগমন* or conclusion. That this
particular syllogism is expressed in these five proposi-
tions is merely a matter of Rhetoric. Indian Logicians
had arrived at the idea that every syllogism contains
three and only three propositions and that the other
two propositions are entirely unnecessary for the purposes
of Logic. This will be authoritatively settled by the
following quotation.—অবশ্যস্বরূপ এ প্রকৃতি প্রত্যক্ষতরূপে।
উদাহরণোপনয়নিগমনরূপে বঃ নত পক্ষান্তর এতেনৈব ব্যাপ্তি পক্ষ
ব্যয়োরূপে দর্শন সম্ভবেনাধিকারক হয়স। কার্যহঃ। বোধ্যপরিচ্ছেদ।
দ্বিতীয়পরিচ্ছেদ।

European Logic lays down another very essential
condition for every valid Categorical Syllogism. "The
middle term must be distributed at least once, that is
to say, the middle term with which the two extremes
are compared must be taken once at least in its full or
entire extent" (Dr. P. K. Ray's Logic, p. 157). What
do we find in Indian Syllogism? The *যেহু* or the
middle term must be ব্যাপ্তিগোচর, must have ব্যাপ্তি. What
does this rule about ব্যাপ্তি correspond to in European
Logic? We maintain that it corresponds to the rule
that "the middle term must be distributed."

In order to prove that ব্যাপ্তি corresponds to the
distribution of the middle term, let us take the defini-
tions of ব্যাপ্তি one by one as given in *তর্কসংগ্রহ* and
ভাষ্যপরিচ্ছেদ. যত্র যত্র ধর্মস্তদ্ব্যবহিত্যি সাক্ষ্যকর্মনিয়ম ব্যাপ্তি (তর্কসংগ্রহ)
and ব্যাপ্তিস্ত সাক্ষ্যভাবাদবর্তিতব্য প্রকীর্তিতব্য যত্র সাক্ষ্যভাবাদবর্তিতব্য
উদাহৃত (ভাষ্যপরিচ্ছেদ). The definition of ব্যাপ্তি as given
in *তর্কসংগ্রহ* points to the fact of invariableness of associa-
tion or invariable connection between the *Sādhyā*
and the *Līṅga* in such a way that wherever there
is *Līṅga* there is *Sādhyā*, e.g., wherever there is Smoke
there is Fire. The term ব্যাপ্তি means literally *Pervad-*
edness and has reference to extension, and according
to the function both *Līṅga* and *Sādhyā* exercise with
regard to ব্যাপ্তি, they are respectively called the ব্যাপ্য
and the ব্যাপক—the *Pervaded* and the *Pervading*.
Now a term cannot be said to be *Pervaded* by another
term thoroughly unless the whole of the sphere repre-
sented by the term *Pervaded* is included in the sphere
of the *Pervading* term. This means that the *Pervaded*
term must be taken in its full or entire extent, that is
to say, it must be distributed. Here the *Līṅga* or the
middle term is the *Pervaded* term. Therefore it must
be distributed.

Take for instance "wherever there is smoke there
is fire." Here fire is the larger sphere, including the
whole of the sphere "smoke," which is smaller; that is
to say, smoke is always accompanied by fire. There
may be cases where fire is, but smoke is not, as in the
red-hot iron ball. But all cases of smoke are cases
possessing fire. When we say all cases of smoke

we take the term smoke in its fullest extent; that
is to say, we take the term distributively.

Consider again the definition of ব্যাপ্তি as given in
ভাষ্যপরিচ্ছেদ: ব্যাপ্তিস্ত সাক্ষ্যভাবাদবর্তিতব্য প্রকীর্তিতব্য— "The
non-existence of the middle term or *Līṅga* in that in
which the *Sādhyā* does not exist is called ব্যাপ্তি (*Vyāp-*
tī). This is merely the obvert of the contraposi-
tive of the proposition All *Līṅga* is *Sādhyā*.

All S is P
By contraposing we get: No not-P is S.
By Obverting again, we get: All not-
P is not-S.



S. Smoke = *Līṅga*.
P. Fire = *Sādhyā*.

(See Dr. P. K. Ray's Logic, pp. 129-133).

"Wherever fire is not, there smoke is not" is merely
another form of expressing "wherever there is smoke
there is fire." Now "wherever there is smoke" means
"in all cases where smoke is; that is to say, all possi-
ble as well as actual cases of smoke are taken into
consideration—or, in other words, the term smoke is
distributed."

Consider the other definition of ব্যাপ্তি (*Vyāp-*
tī) as given in *ভাষ্যপরিচ্ছেদ*: ব্যাপ্তিস্ত সাক্ষ্যভাবাদবর্তিতব্য প্রকীর্তিতব্য— "The
non-connection of the *Līṅga* with anything other
than that in which the *Sādhyā* does exist. Cases
in which the *Sādhyā* does exist are cases of *Sādhyā*.
Cases other than those in which the *Sādhyā* does exist
therefore are the cases in which the *Sādhyā* does
not exist. This means then that the *Līṅga* does not
exist where the *Sādhyā* does not, that is to say, all
cases of *Līṅga* are cases of *Sādhyā*. Therefore the
Līṅga is taken distributively."

Thus we see that all the definitions of ব্যাপ্তি express
the fact that in all cases of *Līṅga* there must be *Sādhyā*;
that *Līṅga* must be invariably accompanied by *Sādhyā*.
And this relation which makes *Sādhyā* co-existent
with *Līṅga* is nothing other than the distribution of
the middle term as related to the major. For if
the *Līṅga* or the middle term be not distributed—
that is, be not taken in its entire extent—the *Sādhyā*
may be compared with one part of the *Līṅga* and the
Pākṣhā with another; and so inference becomes
impossible.

Aristotle in his dictum contemplates the first figure
alone. The two parts of the dictum correspond to
the two special rules of the first figure, and these
two rules again are equivalent to the two conditions
given in the Indian definition of syllogism. Aristotle's
dictum *de omni et nullo* is translated thus—whatever
is predicated of a term distributed may be predicated
of anything contained in it. (Dr. P. K. Ray's Logic, pp.
180-181.) According to the first clause of the dictum,
something must be predicated of a term distributed—
that is to say, of a term taken in its entire extent.
This is equivalent to saying that this proposition, the
major premiss, must be universal, which is the first of
the two special rules of the first figure. According to

the Indian definition of syllogism, the *Linga* must have *Vyāpti*, must be invariably accompanied by the *Sādhya*. This is merely an Indian way of saying that the major premiss must be universal. According to the second clause of Aristotle's dictum, something must be contained in the term which has been taken distributively, i.e., something must be contained in the class, which is equivalent to saying that this proposition, the minor premiss, must be affirmative, which is the second of the two special rules of the first figure. According to the Indian definition of syllogism, the *Linga* must be found in the *Pākṣha*, must be *পক্ষস্থ* which is but another way of saying that this proposition, viz., the minor premiss, must be affirmative. Thus we see that Aristotle's dictum can be easily deduced from the Indian definition of *সংজ্ঞা* (Pramāṇa).

There are systems of Indian philosophy, the *Chārvāka's* for instance, which object to the validity of inference on the ground that *ব্যাপ্তি* (*Vyāpti*) or the invariable connection of the middle and the major cannot be known. This relation of invariable connection of the major with the middle does not exist inference by virtue of its existence but by virtue of its being known. What then is the means of knowing this relation of *Vyāpti*? Hence we find that in Indian Logic the treatment of *Vyāpti* is divided into two important questions—*কিভাবে ব্যাপ্তি হয়* and *ব্যাপ্তি কিভাবে জানা যায়*. What is *Vyāpti* and how is it known?

How then is *Vyāpti* known? This is a question of questions in Indian Logic. *ব্যাপ্তি* কখনো কখনো *সংজ্ঞা* বা *প্রত্যক্ষ* দ্বারা জানা যায়। *ব্যাপ্তি* কখনো কখনো *সংজ্ঞা* বা *প্রত্যক্ষ* দ্বারা জানা যায়। *ব্যাপ্তি* কখনো কখনো *সংজ্ঞা* বা *প্রত্যক্ষ* দ্বারা জানা যায়। Having derived the knowledge of the invariable connection of fire with smoke by observing it repeatedly in culinary hearth, &c., and having gone to the hill and becoming doubtful whether it contains fire or no, and having seen smoke issuing from the hill, one remembers the *Vyāpti*—wherever there is smoke there is fire. This clearly points to the fact that in Indian Logic, the knowledge of *Vyāpti* is said to be due to repeated observation (*প্রত্যক্ষ*). It is evident then that perception (*প্রত্যক্ষ*) is the ultimate source of the knowledge of *Vyāpti*—that unless perception has gone before an inference is an impossibility.

Indian Logic recognises two forms of *Vyāpti*—*ব্যাপ্তি* and *ব্যাপ্তির ব্যাপ্তি*.

ব্যাপ্তি ব্যাপ্তির ব্যাপ্তি বা ব্যাপ্তির ব্যাপ্তি।

(ভাষ্য, পট্টকেন্দ্র)

And these two forms of *Vyāpti* give rise to three forms of syllogism—*কেন্দ্রস্থ*, *কেন্দ্রস্থ* and *কেন্দ্রস্থ*.

It would take us a long way, if we were to enter into a full discussion of these forms of *Vyāpti* here. I will simply indicate their essential features.

(1) *কেন্দ্রস্থ*—cases in which there is no *ব্যাপ্তি* (*vyāpakṣha*). What is a *ব্যাপ্তি* (*vyāpakṣha*)? (a) *সম্বন্ধ* সাধাবান, *পাক্ষা* যথা *যুগপৎ* যেহেতু *পাক্ষা*। (b) *নিশ্চয়তা* সাধাবান, *বিপাক্ষা* যথা *তৈব* *মহানল*। (c) *নিশ্চয়* সাধাবান, *বিপাক্ষা* যথা *তৈব* *মহানল*।

(a) Cases in which whether the major term or *মহানল* exists or not is doubtful, and hence which are to be proved, are called *পাক্ষা* (*pakṣha*); e.g., the hill—in which the existence of fire (major term) is doubtful and has hence to be established. (b) Cases of certitude in which the major term does exist are called *সাপাক্ষা* (*sapakṣha*); e.g., the culinary hearth—in which it is certain that fire does exist. (c) Cases in which the non-existence of the major term is certain are called *বিপাক্ষা* (*vipakṣha*); e.g., the lake—where it is certain fire does not exist.

Now *কেন্দ্রস্থ* is a case of *Vyāpti*, of which a contrary instance cannot be found, of which there is no *বিপাক্ষা* (*vipakṣha*).

Whatever is knowable is nameable

God is knowable

∴ He is nameable.

Now here the major premiss is a case of *কেন্দ্রস্থ* *ব্যাপ্তি*. What would be the contrapositive of the above proposition in Formal Logic? "No not-nameable is knowable." Now Indian Logic is essentially objective. It does not take into consideration possible cases. In Indian Logic the contrapositive of the proposition "whatever is knowable is nameable" is impossible. For cases of not-nameability cannot be known—or because knowability exhausts the whole sphere of nameability and *vice versa*—or in other words, each of them possesses the quality of *ব্যাপ্তি* (exhausting the whole sphere of thought and existence). *কেন্দ্রস্থ* *ব্যাপ্তি* hence corresponds to Hamilton's U Proposition of the Type "All A is all B".

(2) *কেন্দ্রস্থ* *ব্যাপ্তি*—cases of which there is no *সাপাক্ষা* (*sapakṣha*). Take an example, "Earth is different from the rest of the elements, for earth is odorous." What is the regular syllogistic form this argument, this enthymeme, would take in European Logic?

All that is odorous is different from the rest

Earth is odorous

∴ Earth is different from the rest.

This form the Indian logicians won't admit, for they would not admit the major premiss. They would argue—you cannot point out any case in which "different from the rest" which is the *Sādhya* can be predicated with certainty—that is to say, there is no *sapakṣha* in this case. The only case which is "different from the rest" is "Earth," and this is the point at issue.

The major premiss cannot be granted, for it means that the class *odorous* is included in the class *different from the rest*, that is "odorous" is the *ব্যাপ্তি* (*Vyāpya*) of the *ব্যাপ্তি* (*Vyāpaka*) different from the rest. But by definition "different from the rest" (*Sādhya*) has got no *sapakṣha*. Therefore we cannot predicate "different from the rest" of the class "odorous." This difficulty of finding a major premiss of the *কেন্দ্রস্থ*—form is obviated by the Indian logicians in a different way. Seeing that

"different from the rest" (*Sādhya*) has got no *সপক্ষ* (*Sapaksha*) of which it can be predicated with certainty they formulate a different definition of কেবল বাতিরেক বাপ্তি।

"সাধ্যভাবব্যাপকঃ হেতুভাবস্যদভেদঃ।"

(ভাষ্যপরিচ্ছেদ)

That is to say, without saying "All H is S," they would in this case say All not-S is not-H. This is the obvert of the contrapositive of "All H is S." Take our own instance.

All that is odorous is different from the rest. By contraposing, we get—

No not different from the rest is odorous. Obverting again we get—

All not-different from the rest is not-odorous.

Here the contradictory of the *Sādhya* or the major term is included in the sphere of the contradictory of the *Linga* of the middle term, that is, the contradictory of the *Linga* is the *Vyāpaka* (ব্যাপক) of the contradictory of the *Sādhya* which is the *Vyāpya* (ব্যপ্য). Therefore we have the syllogism.

All not-different from the rest is not-odorous.

Earth is odorous.

∴ It is different from the rest.

We can reduce it to a proper syllogistic form in European Logic—the mood *camestres* of the second figure. Take the major premiss as it is: obvert the minor premiss "Earth is odorous;" we get—No Earth is not-odorous." Then the conclusion follows:—"No Earth is not-different from the rest"—Obverting it, we get "Earth is different from the rest."

The two forms of বাপ্তি (*Vyāpti*) given above give rise to three forms of syllogism (1) *কেন্দ্রবাপ্তি*, (2) *কেন্দ্রব্যপ্তি*, (3) *অগ্রবর্ত্তবাপ্তি*. We have said a good deal about কেবলবাপ্তি and কেবলব্যপ্তি. We will now indicate what is meant by *অগ্রবর্ত্তবাপ্তি*. It is a case of which both *সপক্ষ* and *বিপক্ষ* can be found. "Wherever there is smoke there is fire"—"Wherever there is no fire there is no smoke." It is a বাপ্তি (*Vyāpti*) which is established by concomitance and non-concomitance. Here we find in germ the inductive method of agreement, and it corresponds to an A proposition.

Gotama, the founder of the *Nāya* system, however divided syllogism into three kinds: (1) *পক্ষবৎ*, (2) *বৈষম্যবৎ*—(3) *সামান্যতোদৃষ্ট*—(1) Inference from cause to effect, (2) from effect to cause, and (3) other kinds of inferences not falling in the above two classes.

There is another peculiarity of Indian Logic which we must notice briefly—the question of উপাধি (condition). In the major premiss of the typical Indian syllogism (পক্ষতোবাক্যমান, ধূমবৎসং), the *Sādhya* (বাক্য) is the ব্যাপক (*Vyāpaka*) of the *Linga* (ধূম), which is called ব্যপ্য (*Vyāpya*). Therefore *Sādhya* is the bigger sphere, including the whole of the smaller sphere *Linga*. Therefore whatever includes the bigger sphere *Sādhya* must include the lesser *Linga*. Now উপাধি (*Upādhi*) is precisely the opposite of this. It

includes the *Sādhya*, but does not include the *Linga* or *Hetu*.

"সাধ্যস্য ব্যাপকো যত্ব হেতোরব্যাপকস্তথা
সউপাধিভবেৎ।"

(ভাষ্যপরিচ্ছেদ)

That which always accompanies the major term, but does not always accompany the middle, is called *Upādhi* or condition.

Now we shall be able to understand the function which the *Upādhi* performs in Indian Logic, when we remember that Indian Logic is essentially objective.

"উপাধিভাব্যং, বাতিহার জানে সতি ন বাপ্তি মিলন—
ইতুপাধিনিরূপাতে।" (তত্ত্বচিন্তামণি)

If an *Upādhi* or condition can be found to a *Vyāpti*, then it is certain that the *Vyāpti* is false. Take the argument "This hill has smoke because it has fire." This false argument rests on the false *Vyāpti* "whatever has fire has smoke." Nobody will admit this proposition—The red-hot iron ball has fire, but has no smoke. But the Indian logicians test the material validity of the *Vyāpti* "whatever has fire has smoke" by advancing an *Upādhi*. If a true *Upādhi* can be found, then the *Vyāpti* is invalid. For instance, let us supply "wet fuel" as the *Upādhi* or restricting condition of the false *Vyāpti*, "whatever has fire has smoke." Now "wet fuel," which invariably accompanies smoke, which is the *Sādhya* here, does not always accompany "fire" which is the *Linga* here. But the relation of *Linga* to *Sādhya* in a true *Vyāpti* is the relation of the inclusion of the smaller sphere in the bigger sphere. Here "wet fuel," which includes smoke, which being *Sādhya* must be the bigger sphere, does not include the smaller "fire," which is *Linga*. Therefore the *Vyāpti* is invalid. It is expressly stated in *Siddhānta-Muktāvali* that an *Upādhi* or condition has to be employed in order to prove faulty generality in a middle term or to restrict a too general middle term. If the restricted middle term is found in the minor term, then the argument will be considered valid; if not, it is invalid. Thus in the argument—

"Whatever has fire has smoke
This hill has fire,
∴ It has smoke."

we must add "wet fuel" as the restricting condition of fire, and if the hill has fire as well as "wet fuel" or fire from wet fuel, then of course it will have smoke.

Now anything whatsoever urged by any person as a condition will not do. A condition in order that it may be a true condition or *Upādhi* must conform to two conditions which are implied in its definition. First, it must not constantly accompany the middle term. Here "wet fuel" does not always accompany fire. Second, it must constantly accompany the major term. Here "wet fuel" constantly accompanies smoke.

We have shown the correspondence in several important points between European and Indian syllogism. For instance, we have shown that the rule—the middle term must be বাপ্তিহীন—corresponds to the rule that the middle term must be distributed. But the question of বাপ্তি as it is treated in Indian Logic is entirely different. There are two important

points in Indian Logic to which European Logic has nothing to show as equivalent—I mean equivalence in the mode of treatment and conception. First there is the question of *सिद्धि*, and secondly, the question of *सम्यक्*. They are peculiarities of Indian Logic—its own property. The duty they perform in Indian Logic is performed by other thing in European Logic; but they, as treated there, are conceptions entirely Indian.

LITERARY NOTES.

A LIFE of Mr. Cecil Rhodes, by an anonymous writer. Life of Cecil Rhodes. "Imperialist" and Dr. Jamieson has been recently published, in which as may be expected Mr. Rhodes's conduct is held up to admiration and a good deal of jingoism finds expression.

MR. WILLIAM HEINEMANN is publishing, under the editorship of Mr. Edmund Gosse, a new series, *The Literatures of the World*, which promises to be of very great importance to students. The best living critics have been selected to write the different volumes. Prof. Dowden will take up French Literature, Dr. Garnett Italian Literature, and Mr. Gosse himself English Literature.

MR. STANLEY'S *In Darkest Africa* has been carefully revised and published in a cheap form with all the original illustrations.

CAPTAIN MAHAN, the greatest of living naval writers, has written a life of England's greatest admiral, Mahan's Life of Nelson. His work "The Life of Nelson, the Embodiment of the Sea Power of Great Britain" bids fair to be the standard work on the subject, though Southey's charming monogram will never fail to please the general reader. The book is in 2 vols. with 12 battle plans, 8 maps, and 20 plates.

THE Clarendon Press, Oxford, has undertaken to publish an English translation (by Mr. Beauchamp of Abbe Dubois on the Hindus. Abbe J. A. Dubois's famous work "Manners, Institutions, and Ceremonies of the Hindus." The Abbe, it will be remembered, came out as a missionary to Southern India, early in the present century, after learning the vernacular languages, he disguised himself as a Brahmin, and thus got a very deep knowledge of the Hindu religion and society of Southern India. He exposed the immorality of the *Mohants* of the great temples of Madras, but his view of the Hindus generally is very sympathetic. The original English translation of his MS. published in 1817, is now out of print. Mr. G. M. Pope issued a reprint in Madras in 1862.

SHAKESPEARE'S King Henry IV, Part I, will be soon added to the Clarendon Press Series, with notes by Dr. Aldis Wright.

MESSRS. DENT are going to publish soon "Shakespeare's London" by F. Ordish, illustrated with pen-and-ink sketches and a map of old London.

A UNIFORM cheap edition of the Hibbert Lectures, is now being issued at 3s. 6d. each volume.

MR. FREDERIC HARRISON has written an interesting introduction to Carlyle's *Past and Present* in Ward and Lock's "Nineteenth Century Classics" Series.

MESSRS. BAILL & SONS have added to Bohn's Library the *Prose Works of Jonathan Swift*, with a Biographical Introduction by the Historian Lecky.

TOLD FROM THE RANKS is the title of a volume containing recollections of Service during the Queen's reign as narrated by Privates and N. C. Officers. The illustrations are by Mr. W. B. Wollen who is promising to rival soon Mr. R. Caton Woodville, the greatest English war-artist [Andrew Melrose, Publisher]

PROF. EDWARD DOWDEN'S new book, "The French Revolution and English Literature," which will be soon out, deals exhaustively with the subject. After considering the precursors of revolution, he discusses the English writers ranged on the two sides on the question of the French Revolution with especial reference to Burke. He next deals with the influence of the Revolution on Coleridge, Wordsworth, Shelley, and other great writers. On this point Prof. Wordsworth can speak with the voice of a master, for he has long studied this subject, and wrote an article on it as far back as 1877.

REVIEWS.

Class-room Conversations in French. By VICTOR BETIS and HOWARD SWAN. (George Philip and Son).

THE study of a foreign language is always attended with difficulties which puzzle a beginner. In this country a student has to learn through the medium of a foreign tongue, and any system which tends to make the acquisition of a foreign tongue easier ought to be warmly welcomed by our educational authorities. From this point of view, the *Class-room Conversations in French* composed by V. Betis and H. Swan are extremely interesting, as being excellent illustrations of the Psychological method of studying a language. This method grasps firmly the distinction between the objective and the subject language which was first definitely insisted upon by Francis Gouin, and keeps the two languages separate in its treatment. The book under review deals with the subjective side of the French language, the language of thought and emotion. It is here that the peculiarity of a language most shows itself. Not only are many sentences of the language of thought and emotion idiomatic, but often all the phrases of a conversation, the remark, warning, question, answer, interruption, reply and comment are expressed in a manner wholly peculiar to the nation using them. The substance of these idiomatic sentences in French is the very life and thought and manner of thinking of the French nation, which this book is calculated, and well-calculated, to impart to the foreign student. The book is suggestive, and though the subject is not largely studied out here, it will certainly be most useful to any who do wish to learn idiomatic French.

Text-Book of Official Procedure. By C. P. HOGAN. Catholic Orphan Press, Calcutta.

IT is a disputed question what is the exact nature of the Government of India. One witty person has said that it is a "despotism of despatch boxes, tempered by the occasional loss of the keys," and it cannot be denied that the practical management of affairs in this country is to a large extent bureaucratic. Just as in England the aspirant to public influence must be able to speak eloquently and be familiar with the forms of Parliamentary procedure, so in India he must be able to write clearly and be familiar with the forms of official routine. It is strange, therefore, that, till Mr. Hogan published his text-book of procedure, which lies before us, no one had attempted to give us an anatomy of the secretariat. In some three hundred and fifty pages he gives us a large store of information with regard to the processes of the Government departments, the mechanism of the administration, the official routine, correspondence, registration, docketing, diarising, referencing

noting, précis-writing, despatching, recording, and indexing. Three chapters are devoted to the important subject of drafting; three more to books of general reference; and two to discussion of the model secretariat. The book also contains chapters on the archives and library of the secretariat, proof correction, miscellaneous procedure, departmental economy and discipline; and concludes with a glossary and appendices, giving forms and specimens of official documents. Without agreeing altogether with Mr. Hogan as to the model secretariat or the superior advantages of the functional system of classification and allotment of work, we can truly say that the book is most interesting and useful. It is careful, accurate, and complete. To young men entering a secretariat it will teach quickly, clearly, and systematically, what they could otherwise only learn slowly, obscurely and at random. To ministerial officers of experience it will be of service as furnishing them with reasons for many processes which they go through mechanically without quite understanding their real object and import. Even to the highest functionaries it will be helpful as describing many details of office work which they do not always know.

In England youngmen are fond of playing at Parliament, and we understand that quite recently a Parliament has been started in Calcutta; yet surely here it would be much more useful to play at official routine. The numerous clubs and libraries might easily conduct their business according to the forms of a secretariat, and might occasionally discuss imaginary questions, upon which the different officers might have scope to write notes and draft resolutions which would be criticised by the Secretary or President to whom they would be finally submitted. With a little trouble, and with the guidance of Mr. Hogan's book, the game might be made most interesting and instructive.

At present youngmen are set down to take part in official work without any knowledge of the necessary forms of correspondence or any idea of drafting letters or notes. In future such ignorance will be inexcusable, and we trust that all who intend to work in public or private offices will buy Mr. Hogan's book without delay, and make themselves acquainted with its contents.

COLLEGE CORRESPONDENCE.

[College correspondents are requested to send their news to the Secretary, Magazine, Calcutta University Institute, and not later than the 15th of the month.]

BANGABANI COLLEGE.

THE STUDENTS' UNION.—We had only four meetings since we sent our last report. On all these occasions Babu Hem Chandra Sirkar, M.A., our Professor of English Literature, at whose suggestion subjects from our own text-books are taken up for discussion, took the chair. At the 28th and the 29th ordinary meetings, Babus Radha Raman Ghosh and Ram Mohan Chatterjee read two papers on the "Restoration of Charles II." Both the lecturers briefly described first the causes that led to the great reaction, and next dwelt upon the social, political and religious condition of England immediately after the Restoration. At the 30th and the 31st ordinary meetings, Babus Upendra Nath Roy Chowdhury and Harendra Chandra Chatterjee read two long papers on "Tennyson's 'Dora,'" thoroughly discussing all the characters of the poem.

A Special Meeting of the Executive Committee was held on Thursday, the 8th April, in which some new rules were proposed and carried unanimously. Babu Syamasundar Mukherjee, M.A., the Chairman of the Committee, presided on the occasion.

BERHAMPUR COLLEGE.

THE ANNUAL EXAMINATION of the school classes is over. Our worthy Principal, Babu Janaki Nath Bhattacharya, has framed a new rule of sending in the marks obtained by each student in his class examination to his guardian, who is thus given an opportunity of looking to the defects and deficiencies of the boy under his care, instead of being, as formerly, quite in the dark

as to how he is getting on with his study. The paper on which these marks are put down contains two columns under the heads of "Conduct at School" and "Conduct at Home,"—the former filled up by the teacher, the latter by the guardian. Four students of our college passed the last B. L. examination. The college sporting club is having regular practice matches. The college closes on 7th May and re-opens on 23rd June.

BRAJO MOHAN INSTITUTION, BARISAL.

SINCE our last report was published in the September issue of the Magazine, we have had only two meetings of the Debating Club. This is chiefly owing to the want of that keen interest and sympathy which the members used to evince for the Club in the previous years. This state of things is greatly to be deplored.

At the meeting of the Club held on Saturday, the 13th February, Babu Brajendra Nath Chatterjee, M.A., B.L., the Principal, presided. "The present system of our University-Education" was the subject for debate. Babu Satish Chandra Chatterjee supported by Babus Premnath Nath Banerjee, Hari Nath Banerjee and Syama Charan Dutta, all of the first year class, upheld the present system of education, while Babu Lalit Mohan Mukerjee supported by Babus Barada Kanta Mitter, Lalit Mohan Roy Choudhury and Devenra Nath Sen, all of the first year class, spoke against the existing system. The subject was elaborately dwelt upon by both parties. All its merits and demerits were fully discussed. The fight was a drawn one; but the casting vote decided in favour of the present system of our University-Education with some amendments.

The next meeting of the Club came off Saturday, the 27th March. In the absence of the President, Babu Kshetru Nath Ghosh, M.A., Professor of English Literature, was in the chair. The subject for discussion was "joint family system as it obtains in India." Babu Sarat Chander Sen supported by Babu Susil Kumar Mukerjee, both of the Entrance class, stood up for the joint family system. They acquitted themselves very ably. Babus Syama Charan Dutta and Bhagaboti Charan Chatterjee, of the first year class, opposed them, and made very effective speeches against the joint family system. Babus Bijoy Chander Sen, Satish Chander Chatterjee, Hari Nath Banerjee, Hemanta Kumar Mukerjee and others took part in the animated debate. The advocates of the joint family system won, at last, by a majority of seventeen votes.

A general meeting of the "Students' Union" was held on the 20th of March to elect office-bearers for the new Session. Babu Brajendra Nath Chatterjee, M.A., B.L., the Principal of the Institution, continues to be the President. Babu Rakhal Chander Chatterjee, B.A., assistant headmaster of the school, has been elected Secretary, and Babus Paresb Nath Banerjee, A.B., and Tarani Charan Sen, Assistant Secretaries. Babus Jogadis Mukerjee, B.A., Professor of Logic and Sanskrit, and Mana Mohan Chakravarty remain editor and sub-editor of "Chhatra-Bandhu" also for this Session. A strong executive committee was also elected for the efficient management of the Union.

"The Friendly Union" is working on fairly well. In the new session, the teachers, as well as the students, all seem to be enlivened with fresh vigour and zeal. The Union meets regularly on every Saturday at candle light. The attendance is steadily increasing. It is expected that the spacious hall of the Institution will be soon found crowded with teachers and students. Our warmest thanks are due to those well-wishers of the Institution, who, though not members of the Union, regularly attend its meetings and take lively interest in its welfare.

"The Little Brothers of the Poor" have comparatively less duties this year. The general health of the town is good. Only a few stray cases of cholera have as yet occurred. The Brothers, however, have rendered their services in almost all cases. "The Fire Brigade," we are glad to say, has no work this year.

A new building consisting of a spacious hall and more than a dozen of rooms is being built.

The work is not, however, expected to be complete soon. The college classes may be transferred to the new building after the summer vacation.

METROPOLITAN INSTITUTION.

SCHOOL.—The school will remain closed for the summer vacation from the 26th April to the 14th June. At the last Entrance Examination, the Metropolitan (Main) School passed six students in the first division, and several more in the other divisions.

COLLEGE.—The annual examination of the college is over. The first year class was examined for six days—two days being given to English Poetry and Prose, and one to each of the other subjects (except History). The third year was examined for four days, so that its work practically ended on the 22nd April. We are glad that our Professor of History, Babu Ambica Charan Ukil, M.A., has recovered from his illness. During his absence Professor Jadunath Sarker, M.A., took the third year class in Political Economy in addition to English Poetry.

DEBATING CLUB.—What with the absence of the second and fourth year students, and what with the approaching annual examination of the first and third year classes, no meeting has been held during the last quarter. The club expects to begin its work with new vigour in June next.

The Arts Department closes on the 26th April, and re-opens on Tuesday, the 15th June. The Law Department closes on the same date, but reopens on Monday, the 28th June.

Thus closes the first session of the reorganised Metropolitan Institution. Our college shook itself free of its former management, and organised itself on an independent basis under very untoward circumstances, and at a very late period of the academic year. Candid friends were not then wanting to utter gloomy predictions about its fate. Interested parties went so far as to spread a rumour that this college would be speedily abolished. Time has proved these croakings to be as false as they were ungenerous. Ever since September last (when the B Course was opened) our college has been making steady progress, and if we may judge of the future in the light of the past, a greater success is in store for it next year. Far from losing public confidence, this college—the first private college in Bengal, and a living monument to the enlightened zeal and energy of the sainted Vidyasagar—has recently received some handsome donations, which will, no doubt, enable it to improve the teaching of science when the college re-opens.

PATNA COLLEGE.

The college staff underwent some changes during the last month. Our Professor of English, Mr. Robson, has been transferred to Dacca as Principal and Professor of English. Mr. Edwards of the Presidency College and late Principal of the Dacca College has been appointed in the place of Mr. Robson. Mr. Edwards lectures on both Prose and Poetry to the great satisfaction of his students. At the same time he is a strict disciplinarian. Mr. James lectures on Philosophy. His lecture-notes are elaborate and quite suited to the want of his students. Babu Mohini Mohan Dutta, M.A., who has lately been appointed as an Assistant Professor, teaches English to the first year students. Mr. D. N. Mullic, B.A. (B.Sc.), lectures on Mathematics. Mr. Bhupati Nath Das, M.A. (B.Sc.), has been newly engaged as Professor of Science. Babu Narendra Nath Bose, M.A., lectures on Chemistry. A good number of professors have been added to the staff of our college.

Now we hope that from the next season we shall have M.A. classes, and B.A. honor classes in Science, Philosophy and History.

COLLEGIATE SCHOOL.—Mr. Phillips who had been in service for long thirty years (in this institution only) retired on the 31st March 1897. His students took the opportunity of presenting him with a farewell address, when our Principal Mr. Ewbank kindly took the chair. He will be succeeded by M. Amjad Ali, M.A. (3rd Master). The college and collegiate classes were closed on the 1st April in honour of the retiring Head Master. Our college classes will break for the summer vacation on 21st of this month.

RAJSHAH COLLEGE.

COLLEGE.—Our Principal, W. B. Livingstone, Esq., has been transferred to Krishnagar College. He will shortly leave for

that place. Until the arrival of a new Principal, our Professor of Physical Science, Babu Kumudini Kanta Banerjee, will officiate as Principal.

The annual examination of the 3rd and 1st year classes are over. The 4th and 2nd year classes will be formed on the 21st April.

Our College closes for the summer vacation on the 30th of April.

THE COLLEGE GYMNASIUM.—The annual athletic sports of the college gymnasium came off on the 20th of March. This year the sports were not held with the same degree of grandeur as in former years. Prizes were distributed by Mrs. B. Walton.

COLLEGE ATHLETIC CLUB.—On the 31st March a football match was played by the members of the club. The Captain of the club has resigned. A new Captain will be elected soon.

THE STUDENTS' DEBATING CLUB.—The new session of the club has begun with a new president and a new secretary.

On the 25th of March, at the first special meeting of the club, Pandit Tarak Chandra Sankhyasagar, delivered a lecture in Bengalee on the present system of the Hindu Society. Our Professor of Philosophy, Babu Pramath Nath Mukerjee, M.A., presided on the occasion. The subject of the meeting was a purely religious one.

We are very sorry to have to note here that some of the students behaved thoughtlessly at this meeting. Though they had nothing fresh or important to say, and their power of speaking was ridiculously poor, yet they could not resist the temptation of addressing the public. With singularly bad taste they sprang to feet and passed amusingly foolish remarks upon the speeches of wiser and older men, and the audience had to listen to these tedious "orators" in the bud. We hope that this hint will be laid to heart, and that they will see in what a ridiculous light they place themselves by such conduct.

Three ordinary meetings of the students' club have been held since the beginning of the new session. The subjects for debate were the following:—

(1) Time and its utility; (2) Character; and (3) Self-control.

Our college has elected 50 volunteers for the coming Bengal Provincial Conference which will be held at Nattore in June next.

CLUBS AND SOCIETIES.

CALCUTTA UNIVERSITY INSTITUTE.

The annual meeting of the Calcutta University Institute for 1896 was held in the hall of the Institute on Saturday, the 27th March 1897, at 5-30 P.M. The Hon'ble Mr. Justice Trevelyan, Vice-Chancellor of the University, presided, and among those present were the Hon. Mr. Justice Gurudas Banerjee, Mr. W. C. Bonnerjee, Mr. K. S. Bonnerjee, Dr. Lal Madhub Mukherji, the Hon'ble Ras Bahadur P. Ananda Charlu, Rev. H. Whitehead, Mr. F. J. Rowe, Dr. Rash Behari Ghose, Dr. Nishi Kanto Chattopadhyaya, Ph.D.; Rai Yatindro Nath Chowdhry, Mr. A. F. M. Abdur Rahaman, Babu Debendra Chunder Shah, Rajah Shib Chunder Banerji, Rajah Peary Mohan Mukherji and Babu Kally Churn Banerji. The proceedings began with the reading of the annual report by the Honorary Secretary, Mr. C. R. Wilson. The report showed that during the year the Institute had secured a greater amount of public sympathy than in the early years of its existence. The number of members had risen from 390 to 588. The name of the Institution had been changed from the Society for the Higher Training of Young Men to the Calcutta University Institute. The Institute had sustained irreparable loss by the untimely death of Mr. M. Ghose, one of its Vice-Presidents. The total receipts during the year amounted to Rs. 6,483-13-11, and the total expenditure to Rs. 5,927-14-3 leaving a balance of Rs. 555-15-8 in hand. The Library consisted of over 1,600 volumes of English books, 256 Bengali books and about 2,800 books in Persian, Arabic and Urdu. The adoption of the report

was moved by the Hon'ble Rao Bahadur P. Ananda Charlu, who said that it was quite proper that an outsider, like him, should take this duty upon him. He expressed his satisfaction at the change of the name of the Institution, and he believed that the Institution was doing useful work and should receive the support of the public. Babu Kally Churn Bannerji, in seconding the adoption of the report, said that it was quite appropriate that the first annual meeting of the Institute after its name was changed should be presided over by the Vice-Chancellor. The Institute was perhaps the only place where the students of different colleges could meet and exchange views with one another. He urged on the young members to become worthy of the name of members of this Institute. Mr. A. F. M. Abdul Rahman said that, during the last year, the Institute had done good work, especially in connection with the inter-collegiate recitations. The Rev. H. Whitehead said that athletics were making rapid progress in Bengal, and the natives of the country were playing football on equal terms with English teams. The report was then carried, after which the President addressed the meeting. He expressed his sympathy with the objects of the Institute. He should like the idea of some wealthy citizen of Calcutta commemorating the Diamond Jubilee of Her Majesty by contributing munificently to the funds of the Institute. He also alluded to the fact that the General Secretary, Mr. Wilson, was shortly going home on furlough. The best wishes of the student community would follow him to his home, and he hoped that he would soon come back and renew his good work.

Mr. W. C. Bonnerjee, in proposing a vote of thanks to the chair, said that it was a pleasant duty to him. The Hon'ble Mr. Justice Banerjee seconded the motion, which was carried with acclamation. The proceedings then terminated.

CALCUTTA NORTH CLUB.

(Formerly, the Sircar Sporting and Debating Club.)

The Club has completed the first-half of the fifth year in the last month, and has now stepped in, in the second-half, with a bright future.

THE EXECUTIVE COMMITTEE OF THE 5TH YEAR.

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" Hari Sadhan Banerjee, B.A.

" Jotish Chandra Bose.

" Narendra Nath Set.

" Satindra Nath Sircar.

LAWN TENNIS TOURNAMENT.—The Executive Committee allowed the public to join in the tournament. The trophy—a beautiful silver cup of rupees two hundred and fifty. There were 16 entries. Of the 16 only a meagre 3 came from outside, and 13 from the Club.

On Tuesday, the 13th of April, there was an immense gathering at the Club ground to witness the competition, in the final

tie of the Tennis Tournament, held under the auspices of the Club, and the giving away of the trophy so kindly presented by an eminent member of the Club, Babu Hari Mohan De.

The play commenced punctually at 4.30 p.m. Mr. J. Campbell White acted as referee, and Messrs. R. Connell and S. H. Davaries as line-umpires. Of the competitors, Messrs. Sarva-dhicari and Tangree, the former was decidedly in better form and showed himself to good advantage. He eventually came off victorious.

The Shambazar Amateur Concert Party enlivened the party with selections of music throughout the intervals in the play.

At 6 p.m., just when the play was over, the members of the Club, together with several of the visitors, retired to the pavilion, where they were photographed.

METING.—The proceedings of the prize-meeting opened with a song. Mr. H. C. Williams was voted to the chair.

Babu Charu Chandra Mukerjee next read out letters from Raja Benoy Krishna Dev Bahadur, and the Hon'ble Justice Jenkins, explaining the reasons for their unavoidable absence. Mr. Williams also apologised for the absence of Mrs. Williams owing to sudden illness. The task of presenting the 'cup' to the winner devolved upon Mrs. Lamb.

The Revd. Mr. Morrison then gave the gentlemen present a short history of the club, and congratulated the members on their always having brought the affairs of the club to a successful termination without much help from the outside public. Mr. Williams, in his address, took up the theme and highly congratulated the members on their "exemplary self-reliance," which extended to the presentation of a valuable silver cup by one of them, to a person who was not on the club rolls. Dr. Nishikanta Chatterjee having in suitable terms proposed a vote of thanks to the chair, the assembly dispersed with cheers for Mrs. Lamb and Mr. H. C. Williams.

THE MEDAL ESSAYS.—We have not hitherto received any papers on the advertised subject, viz., "Influence of Literature on National Life" (in English); and "Hindu rites, Manners Customs,—their object and application" (in Bengali). H. Stephen, Esq., M.A., of the Duff College, and Babu Harendra Nath Dutt, M.A., B.L., have very kindly offered their services to examine in the respective subjects. The papers should reach the secretaries on or before the 31st of May 1897.

CALCUTTA PROGRESSIVE UNION.

At the half-yearly general meeting of the Suhrid Sammilani Sabha and Taltollah Union, held on the 31st January under the presidency of Mr. A. C. Ray, the name of the Sabha was altered into the "Calcutta Progressive Union."

A meeting of the Union was held in the hall of the Mahakali Patshala (Taltollah Branch) on Sunday, the 1st November 1896, at 5.30 p.m. Babu Hari Mohan Roy read an interesting paper on the "Art of Living." N. Chatterjee, Esq., Barrister-at-Law, was in the chair, and Mr. A. C. Bannerjee, Barrister-at-Law, was also present. The next meeting came off on Sunday, the 8th November. There was a very large attendance. Mr. A. K. Ghosh, Barrister-at-Law, was in the chair. Babu Sachindra Nath Mukerjee delivered an eloquent address on the "Representation of Indian interests in Parliament." The lecturer eulogised the services in the cause of India of the British Congress Committee and the Indian Parliamentary Committee, and advocated that Indian questions should be made party questions in the House of Commons (which view was opposed by Mr. N. Chatterjee), and strongly urged his hearers to create a vigorous public opinion in this country.

The next meeting was held in the hall of the Mahakali Patshala on Sunday, the 15th November; Mr. A. C. Bannerjee was in the chair. At the suggestion of Mr. Bannerjee, the subject for debate of the evening (National Education) was postponed for the next meeting, and the meeting was unanimously converted into a conversational one in which Messrs. Bannerjee and N. Chatterjee talked freely with the members on various subjects, especially about their reminiscences and experiences in the West. Mr. Chatterjee then gave an instructive and learned account of the system of Swiss Government, and Mr. Bannerjee of the American Constitution.

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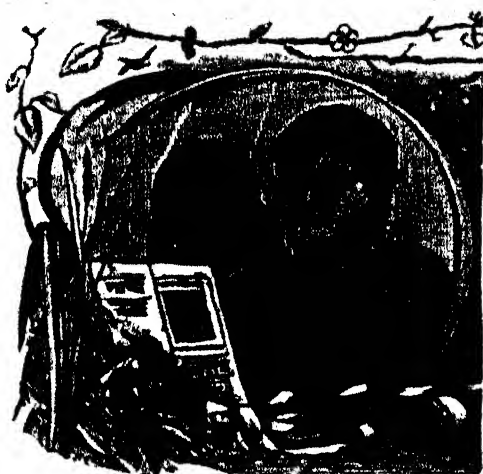
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THE Calcutta University Magazine.

A Monthly Newspaper and Review.

VOL. IV, No. 6.

JUNE, 1897.

Price Three Annas.

NOTES AND NEWS.

OUR popular and energetic secretary, Mr. Wilson has gone home on six months' leave. Mr. J. H. Gilliland has kindly consented to act for him, and Mr. J. N. Das-Gupta acts as Deputy Secretary. That Mr. Gilliland has undertaken this work in spite of his other onerous duties is an indication of the keen interest he takes in everything affecting the welfare of our student community. We wish Mr. Wilson a very pleasant stay at home, and trust he will come back to his old work with renewed vigour and freshened energy.

PRINCIPAL ROWE is just now busily engaged in classifying and arranging the books of the Presidency College Library. It is a work of extreme difficulty, as everybody knows. We have no doubt that the new catalogue, when ready, would prove of inestimable value to the professors, as well as the students of the college, by affording facilities for reference.

THE phenomenal success of Lord Roberts' "Forty-one Years in India" clearly proves how largely Indian questions engross the attention of the British reading public. The book is a simple record of noble work nobly done, but we are inclined to think that posterity will see reason to modify some of Lord Roberts' estimate of his contemporaries. The judgment on Mr. Colvin has already formed the subject of a lively controversy in the pages of the *Nineteenth Century*. In this connection, we may find it useful to read the "Forty-one Years" side by side with the memoirs of Sir George Campbell. Sir George was appointed Secretary to Mr. Colvin at the time, and as one who was present on the spot, he too is entitled to a hearing, and his judgment is in curious contrast with that of Lord Roberts. After all, as has been said more than once, a complete history of the Sepoy Mutiny still remains to be written.

A propos of the Memoirs of Sir George Campbell, it is a book full of interesting details about the older systems of land tenure in India, the position of the Village communes, the Panch, etc. It is a book which we should like to see more in the hands of our advanced historical students. Most of those large questions, such as Primary Education, which occupy so much of our attention now, had practically their inception during the governorship of Sir George, and they are all more or less fully discussed in the pages of his book.

How misleading a guide the measurement of crania is in any general classification is curiously illustrated in the following passage in Sir G. Campbell's memoirs:—"There is a remarkable example in my own family. My own head is so long and narrow that no hat will fit me without stretching; while, on the other hand, my next brother has a head so broad and round that he cannot be fitted without stretching the hat the other way to make it broader. If our skulls should ever be found in proximity, and an Ethnologist is led to class them as belonging to widely different races, he will be very much mistaken."

AFTER all, the statement that the Queen has not caused a memoir of Prince Henry of Battenberg to be written is incorrect. The *Academy* says that such a memoir has been already printed, and "Her Majesty has presented copies to certain favoured recipients."

THE *Quarterly Review* in a recent number mentions some of the favourite authors of Her Majesty the Queen-Empress. We place a few of these names before our readers in the hope that the literary preferences of her in whom "a thousand claims to rever-

ence close" "as Mother, Wife and Queen," may prove unfailing guides in the formation of character as also sources of solace in the darker moments of life. The Poets are: Shakespeare, Scott, Tennyson. The Novelists: Jane Austen, Charlotte Brontë, George Eliot, Mrs. Craik, Mrs. Oliphant, Edna Lyall. In German, we are told, Her Majesty reads with much pleasure Goethe, Heine and Schiller, and in French she delights in reading Lamartine and Racine.

THIS year being the centenary of the death of Edmund Burke, it has been arranged to hold a series of commemorative meetings in Belfast. One meeting is to be presided over by our late Viceroy, the Marquis of Dufferin and Ava, when an address will be delivered on "Burke as Orator and Writer." In another meeting, the subject of the lecture is "Burke as Statesman and Political Thinker." As so much importance is justly attached by our University to the political teachings and social philosophy of Burke's writings, we may mention here the excellent speech delivered by Lord Rosebery some years ago on Burke on the occasion of unveiling his statue in Bristol.

THE Poet Laureate, replying for Literature at the Royal Academy banquet, made some excellent remarks regarding the connection between literature and art. He said: "Painters were the first to feel the magic of the poetry of Keats, the first to discover and proclaim the interpenetrating charm and finished felicity of Tennyson. And were any one to assert that artists are the surest and soundest judges of the higher literature of their time, I should not be tempted to contradict him. There is thus a tie, there subsists a bond of kinship, between literature and art."

PROFESSOR STUART, in course of his inaugural address at the Conference of the Teachers' Guild, made some very caustic remarks about the mischievousness of cramming, which is encouraged by the present defective systems of examinations and the uselessness of our present methods of studying literature. Probably he exaggerates things a bit, but all will agree with him when he says that in literature our object should rather be "to fire a boy's mind with the great conceptions of great minds which have gone before him," while, as a matter of fact, we are apt to convert his study of literature into a study of philology, confining the reader's attention merely to the words and the grammar. What he says about the real end and nature of education has so much force and applicability to the state of things existing in India, and need be so constantly remembered, that we gladly make room for a few of his sentences.

"For my part, I deny that education consists in the imparting of facts. Education is a process of mental gymnastics. It is a training, and not a packing of so

much information in a given time or space. I remember Professor Fawcett telling me that he had absolutely forgotten all the mathematics he had ever learned,—he took a high mathematical degree—but he said he did not on that account regret the years he had spent in learning them. The mental habits they had created still remained with him, and were of inestimable value."

THE question of women's degrees continues to excite bitter controversy at Cambridge. It will be in the recollection of our readers that in March last the Syndicate of the University recommended that "the title of the degree of Bachelor of Arts be conferred by diploma" upon women who have passed the necessary examination and have kept the requisite number of terms. That recommendation has been referred back by the Senate to the Syndicate for reconsideration. We need not here recapitulate the main issues that have been raised in connection with this question. The stock argument against the proposal of the advocates of women's degrees is what may be described as "the thin end of the wedge" argument, *viz.*, that there is no finality in the measures now proposed or the demands now made that the granting of the privileges now claimed would only lead to greater demands for fresh privileges hereafter. When, some time ago, the question was discussed by an old Oxford don in the pages of the *Nineteenth Century*, it was this same argument which met us at every turn. To avoid the dangers or difficulties incident to a mixed University, the Bishop of Stepney has come forward with his suggestion of the Queen's University for women. But unfortunately it is a suggestion which is not likely to be eagerly accepted by Girton and Newnham, and certainly does not afford any satisfaction of their present claims. As has been said "for better or for worse, Cambridge is a mixed University." And it would perhaps be better if the difficulties of the position be boldly faced, and the question settled once for all.

A WRITER, in a note on "Some Considerations Suggested by Nansen's Discovery of a deep Arctic Basin" says that the earth may really be top-shaped, the spinning point, as it were, being the south pole.

THE *Athenæum* says: "A good deal of interest has been excited in America by the appearance of an American-African Poet, Mr. Paul Dunbar, who is declared by eminent critics to be the first to render perfectly 'the dialect of his people and their characteristics.' His 'Lyrics of the Lowly' will shortly be published in England, and it is further said that he will give in London a public recital of some of his poems, under the patronage of the United States Ambassador."

JUBILEE ADDRESS.

We publish below the full text of the address to be presented by the University of Calcutta to Her Majesty the Queen Empress on the completion of the 60th year of her reign :—

TO

HER MOST GRACIOUS MAJESTY THE
QUEEN, EMPRESS OF INDIA.

MAY IT PLEASE YOUR MAJESTY,

WE, the Senate of the University of Calcutta, venture to approach Your Majesty with our humble and loyal congratulations on the completion of the Sixtieth Year of Your Majesty's reign.

Among the many blessings to the people of India, which have characterised Your Majesty's gracious rule, the progress of education calls for special reference at our hands. The introduction of high English education into the country practically dates from the commencement of Your Majesty's reign; and the developments, since achieved, in every direction, have exceeded all expectation. It is our pride to have materially contributed to the accomplishment of these results.

This University was established, in the year 1857, for the better encouragement of Your Majesty's subjects of all classes and denominations, in the pursuit of a regular and liberal course of education. The history of the University during these forty years bears ample testimony that this great object has been attained. In active connection with it are 125 Colleges and 586 Schools, spread over Bengal, Assam, Burmah, Ceylon, Nepal, the Central India States, the Central Provinces, the North-Western Provinces and Oudh, and the Punjab. These send up to its examinations, Hindus, Mahomedans, Christians, Brahmins, Jews, Parsees, Buddhists, and others, with such varying vernaculars as Bengali, Armenian, Assamese, Burmese, Hindi, Khassia, Mahrathi, Parbatia, Tamil, Telegu, Urdu, Uriya, and English. There were in this, the 60th year of Your Majesty's reign, 5,934 candidates for matriculation, against 244 in 1857, and 1,658 for the B. A. Degree, against 13 in 1858; while from a small beginning of 13, its graduates now number nearly 10,000. His Royal Highness the Prince of Wales heading the list of its Honorary Doctors in Law.

This University has also been an important factor in the development of the higher education of women. It is less than twenty years since its examinations were opened to female candidates, and already associated with it, are three Ladies' Colleges and twenty Girls' Schools, from which about a hundred candidates appear, each year, at its examinations, while for one lady-matriculate in 1879, there are now no fewer than twenty-five lady-graduates, one of whom, not long ago, won its highest competitive Prize.

Thus has this University succeeded in effectually stimulating a healthy desire for a regular and liberal course of education. Those classes of Your Majesty's subjects who seemed for a time to hold back, are now as anxious as others to come forward, and even the aboriginal tribes are beginning to appreciate the

benefits of education. And so, the English language has taken root as one of the institutions of the country operating, perhaps more than any other, as a bond of union between the various races inhabiting this portion of Your Majesty's Empire.

While mainly concerned with the promotion of Western learning, this University has exerted no little influence in reviving the study of Eastern classics, and the general diffusion of Sanskrit learning now stands out as one of the most prominent features in the progress of education.

In these, as in other respects, Your Majesty's reign marks an epoch in the history of India's advance. Our heart's desire and prayer is, that Your Majesty may be blessed with many more years of health, happiness, and prosperity so that this University may have the privilege of witnessing yet more remarkable developments under Your Majesty's rule.

We are,

Your Majesty's Loyal Subjects,
Members of the Senate of the
University of Calcutta.

June 1897.

UNIVERSITY AND EDUCATIONAL INTELLIGENCE.

At the last meeting of the Syndicate the Vice-Chancellor moved "That by reason of the eminent position and attainments of Bahu Mohendra Lal Sircar, C.I.E., M.D., the honorary degree of Doctor in the Faculty of Law be conferred on him." The motion was carried unanimously and the recommendation of the Syndicate will be laid before the Senate at an early meeting.

THE number of candidates registered for the last Entrance Examination was 5,913, of whom 43 were absent, and 4 expelled. Of the remaining Entrance result, 5,866 candidates, 3,475 passed and 2,391 failed. Of the successful candidates 675 were placed in the First Division, 1,579 in the Second, and 1,217 in the Third.

On the results of the Entrance Examination the following Medal and Prizes have been awarded :—

Entrance Medallist, Jatendrachandra	Medal	{ Bankim Das Bandyopadhyay of the Rauchi Zila School.
Jatinchandra	Prize	{ Surendrasunder Bandyopadhyay of the Hare School.
Jaynarayan	Prize	{ Radhakrishna Basu of the Pyari Mohan Academy, Katak.
Kesab Chandra Sen	Prize	{ Miss Amiya Ray of the Loretto House, Calcutta.

THE number of candidates registered for the F. A. Examination was 2,967, of whom 164 were absent, and 4 expelled. Of the remaining F. A. result, 2,801 candidates, 1,131 passed and 1,670 failed. Of the successful candidates 41 were placed in the First Division, 220 in the Second, and 870 in the Third.

On the results of the F. A. Examination the undermentioned candidates have been elected Duff Scholars :—

Bepin Chandra Roy, Presidency College, in Languages.
 Charu Chandra Chattopadhyay, Do. in Mathematics.
 Purna Chandra Bhattacharyya, Hughli College, in Physics and Chemistry.
 Radhika Mohan Chaudhuri F. C. Institution and Duff College.
 F. deMonte ... Doveton College.

F. A. Prizemen. The following prizes have also been awarded on the result of the F. A. examination:—

Saradaprasad Prize in Physics { Ananth Nath Das, F. C. Institution and Duff College.
 Saradaprasad Prize in Chemistry { Sarat Kumar Datta, City College.
 { Birendra Chandra Sen Gupta, Dacca College.
 Saradaprasad Prize in History { Nirmal Chandra Sen, Presidency College.
 Saradaprasad Prize in Logic { Charu Chandra Chattopadhyay, Presidency College.
 Pachete Sanskrit Prize { Bepin Chandra Roy, Presidency College.

The number of candidates registered for the B. A. examination was 1,658, and of these 1,074 took up the B. A. result. A Course and 584 took up the B. Course. Of the 1,074 candidates in the A Course, 270 were successful, 69 were absent, 1 was expelled and 734 failed. Of the successful candidates 207 were placed in the Pass list and 63 in the Honours lists. Of these 13 obtained Honours in two subjects. The number of names, therefore, in the Honours lists is 76. Of these 11 were placed in the First Division and 65 in the Second. Of the 584 candidates in the B. Course 133 were successful, 36 were absent, 1 was expelled and 414 failed. Of the successful candidates 99 were placed in the Pass list and 34 in the Honours list. Of these 9 obtained Honours in two subjects. The number of names, therefore, in the Honours lists is 43. Of these 3 were placed in the First Division and 40 in the Second.

On the results of the B.A. Examination, the following scholarships, medals and prizes have been awarded:—

Scholars and Medalists in the B. A.	On the results of the B.A. Examination, the following scholarships, medals and prizes have been awarded:—
Eshan Scholarship ...	Hari Sadhan Mukhopadhyay ... Presidency College.
Radhakanta Medal ...	Dines Chandra Chattopadhyay ... Do.
Herschel Medal ...	Harisadhan Mukhopadhyay ... Do.
McCan Medal ...	Sarat Chunder Dutta ... Do.
Pyari Chand Maithra Medal ...	Pramatha Nath Dutta I City College.
Hemantakumar Medal ...	Hem Chandra Bose ... Presidency College.
Padmavati Medal ...	Sarala Sen ... Bethune College.
Prasanna Kumar Sarbadhikari's Medal ...	Haridas Chakrabarti ... Presidency College.
Keshub Chandra Sen Medal & Prize ...	Hem Chandra Basu ... Do.
Haris Chandra Prize ...	Harisadhan Mukhopadhyay ... Do.

The undermentioned gentlemen have been appointed to set papers for the M. A. Examination, 1897:—

English—Charles H. Tawney, Esq., C.I.E., M.A.

Philosophy—{ Dr. G. Thibaut.
 { Dr. D. Mackichan.

Latin—{ The Very Rev. Father A. Neut, S.J.
 { J. N. Farquhar, Esq., M.A.

Sanskrit—{ Babu Krishnakamal Bhattacharjee, B.L.
 { Nilmani Mukerji, M.A., B.L.
 { Mahamahopadhyay Chandra Kanto Tarkalanka.
 { Dr. A. F. R. Hoernle (to set a paper on Asoka Inscriptions).

Persian—{ Surgeon-Lt.-Col. G. S. A. Ranking, M.D.
 { Shams-ul-ulama Ahmad.
 { Shams-ul-ulama Sheikh Mahmud Gilani.

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W. H. Arden Wood, Esq., B.A., F.R.S.
 W. Tate, Esq.

Arabic.

Surgn. Lieut.-Col. G. S. A. Ranking, M.D.
 Shams-ul-ulama Ahmad.
 Shams-ul-ulama Sheikh Mahmud Gilani.

History.

H. M. Percival, Esq., M.A.
 H. J. Allen, Esq., M.A.

Botany.

Surgeon-Captain D. Prain, M.A.

Geology.

R. D. Oldham, Esq.
 T. H. Holland, Esq.

The undermentioned gentlemen have been appointed to conduct the Prema Chand Roychand Studentship Examination in 1897:—

English.

A. C. Edwards, Esq., M.A.

Logic and Mental Philosophy and Natural Theology and Moral Philosophy.

P. K. Ray, Esq., D. Sc.
 G. Thibaut, Esq., Ph. D.

History, Political Economy, &c.

H. M. Percival, Esq., M.A.

The undermentioned gentlemen have been appointed to set papers for the Entrance, F. A. and B. A. Examinations in 1898:—

ENTRANCE EXAMINATION.

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Mathematics—Babu Gaurisankar De, M.A., B.L.

Sanskrit and Bengali—Babu Krishnakamal Bhattacharyya, B.L.

Latin—J. S. Zewin, Esq.

Greek—J. N. Farquhar, Esq., M.A.

French—Miss Cruickshank.

German—Dr. A. F. R. Hoernle.

Arabic and Persian—{ Surgn.-Lt.-Col. G. S. A. Ranking, M.D.
 { Shams-ul-ulama Ahmed.
 { Shams-ul-ulama Sheikh Mahmud Gilani.

Urdu—Maulavi Muhammad Mustafa Khan, M.A.
Hindi—Babu Kanbiyalal Sastri.

Urdu—Babu Rampranana Mukerji.
Hurmese—A. W. Lonsdale, Esq.
Armenian—Jacob Seth, Esq.
Tamil—R. Dhannakoti, Esq.
Khasi—Rev. John Jones.
Assamese—Babu Ramakanta Baikakoti, B.A.
Parbatia—Kedar Nath Chatterjee, B.A.
Maharathi—Mahadeo Jeshwant Dole, Esq.
Gujarati—D. D. Mehta, Esq.
History & Geography—M. Prythero, Esq., M.A.
Drawing—W. Banks Gwyther, Esq.

F. A. EXAMINATION

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Mathematics—{ W. Booth, Esq., M.A.
 { C. Little, Esq., M.A.
Sanskrit—{ Babu Haraprasad Sastri, M.A.
 { Nrisinha Chandra Mukerji, M.A., B.L.
Bengali—Babu Shibnath Sastri, M.A.
 { Surgn.-Lt.-Col. G. S. A. Ranking-
 M.D.
Arabic & Persian—{ Shams-ul-ulam Ahmed,
 { Shams-ul-ulam Sheikh Mahmud
 Gilani.
Urdu—Shams-ul-ulam Ahmed.
Latin—{ The Very Rev. Father A. Neut, S.J.
 { Rev. A. P. Begg, M.A.
Greek—{ The Very Rev. Father A. Neut, S.J.
 { Rev. A. Toussy, M.A.
French—Rev. Father E. Francotte, S.J.
German—A. F. R. Hornale, Esq., Ph.D.
Pali—Hla Oung, Esq.
Physics—A. MacDonell, Esq., M.A.
Botany—Surgn.-Capt. D. Prain, M.B.
Chemistry—W. Tate, Esq.
History—H. M. Percival, Esq., M.A.
Logic—P. K. Roy, Esq., D.Sc.

B. A. EXAMINATION.

English.
 W. T. Webb, Esq., M.A.
 H. Stephen, Esq., M.A.
Philosophy.
 Dr. G. Thibaut.
 Arthur Venis, Esq., M.A.
Mathematics.
 W. Booth, Esq., M.A.
 Homesham Cox, Esq., M.A.
Physics.
 A. MacDonell, Esq., M.A.
Chemistry.
 W. H. Arden Wood, Esq., B.A., F.C.S.
 W. Tate, Esq.
Sanskrit.
 Babu Nilmani Mukerji, M.A., B.L.
 Babu Nrisinha Chandra Mukerji, M.A., B.L.
 Babu Rajendra Chandra Sastri, M.A.
Latin.
 The Very Rev. Father A. Neut, S.J.
 Rev. J. Edwards, M.A.
French.
 Rev. Father E. Francotte, S.J.
Arabic and Persian.
 Surgn.-Lt.-Col. G. S. A. Ranking, M.D.
 Shams-ul-ulam Ahmed.
 Shams-ul-ulam Sheikh Mahmud Gilani.

History.

Rev. John Hector, M.A., D.D.
 Rev. John Morrison, M.A., B.D.

Geology.

R. D. Oldham, Esq.

Physiology.

Dr. A. R. S. Anderson.

Botany.

Surgeon-Captain D. Prain, M.B.

THE undermentioned gentlemen have been appointed a Board of Examiners for the B. L. Examination in 1897 :—

The Hon'ble Mr. Justice S. G. Sale, M.A.,
 President, *ex-officio*.
 A. A. Aveloom, Esq., Barrister-at-Law.
 B. D. Bose, Esq., Barrister-at-Law.
 C. E. Grey, Esq., Barrister-at-Law.
 Abdul Majid, Esq., B.A., LL.B., Barrister-at-Law.
 Babu Debendra Chandra Ghosh, B.L.
 " Golap Chandra Sarkar, M.A., B.L.
 " Debaprasad Sarbadhikari, M.A., B.L.
 " Piusanna Gopal Roy, B.L.

On the results of the 2nd M. B. examination the Goodeve Goodeve Medallists, and the McLeod Medals have been awarded to Surendranath Bhattacharye and Kartik Chandra Basu, respectively.

Kartik Chandra Basu of the Calcutta Medical College has passed the examination for Honours in Medicine. The subject taken up by the candidate for the examination was *Midwifery*.

THE following institutions have been recognised by the Syndicate as High Schools, qualified to send up candidates for the Entrance Examination :—

B. M. Institution, Bhandarhati.
 Chapra Collegiate School.
 Hammohan Roy Seminarv, Bankipur.
 Belpukur High English School.

In order to encourage Mahomedan students "to take their fair share of high class education," the Free Studentships for Mahomedans, managers of private aided high schools are now empowered to admit, with the sanction of the Inspectors of schools, Mahomedans as free students up to the limit of 8 per cent. of the school population, in addition to the number hitherto admissible.

To prevent tampering with transfer certificates, head-masters of high schools have been asked to make the entries regarding the class and the age of the student seeking transfer, both in words and figures.

As it is necessary that a certain percentage of attendance should be required from students attending the English classes in the training schools, and as 66 is the percentage required for permission to appear at the F.A. examination, it has been ruled that they should be made a condition also in the English classes attached to training schools, without which permission to appear at the examination is not to be given.

It has been pointed out by the Director of Public Instruction, Bengal, that it does not fall within the powers of District Boards to prescribe text-books for the higher classes of upper primary schools.

Rules for awarding
Lower Primary
Scholarships.

A set of new rules, in supersession of those previously in force for awarding Lower Primary Scholarships, have been published by the Director with the approval of Government.

An optional paper
Bengali and Urdu
in the University ex-
aminations.

requiring an original composition in Bengali or Urdu shall be set at the F. A. as well as at the B. A. examinations, proficiency in which shall entitle candidates to special certificates, but shall not be counted towards a pass.

CALCUTTA, ITS ORIGIN AND GROWTH.

(By Bholanath Chunder.)

HALF a dozen years later, Walter Hamilton gives the following account of Calcutta:—"The present town was then a village appertaining to the district of Nadiya, the houses of which were scattered about in clusters of ten or twelve each, and the inhabitants were chiefly husbandmen. A forest existed to the southward of Chandpal Ghat, which was afterwards removed by degrees. Between Khiderpur and the forest were two villages, whose inhabitants were invited to settle in Calcutta by the ancient family of the Setts, who were at that time merchants of great note and very instrumental in bringing Calcutta into the form of a town. There are still inhabitants alive who recollect a creek, which extended from Chandpal Ghat to Baliaghat, and who say that the drain before the Government House is where it took its course. To the south of Baitakkhana there was a ditch which was the continuation of this creek. In 1717 there was a small village of straggling houses surrounded by puddles of water on the site of Chowringi. The Esplanade and Fort William were a complete jungle interspersed with a few huts and small pieces of grazing and arable lands. Calcutta then extended to the Chitpur Bridge, but the intervening space consisted of ground covered with jungle."

Towards the end of 1717 the embassy, sent in 1715, returned from the Court of Delhi procuring many important privileges. The "degree of freedom and security enjoyed in Calcutta after the return of that embassy was unknown to the other subjects of the Mogul Empire, and that city, in consequence, increased yearly in extent, beauty and riches." In ten years its growth is described as follows:—"Success procured new adventurers; and besides a number of English private merchants licensed by the Company, Calcutta was in a short time peopled by Portuguese, Armenian, Mogul, and Hindu merchants, who carried on their commerce under the protection of the English flag: thus the shipping belonging to the port amounted to ten thousand tons; and many individuals amassed fortunes without injuring the Company's trade, or incurring the displeasure of the Mogul Government."

To describe it a little more particularly, the town now became distinctly divided into the Native and European towns. The Native town rose half a mile to the north of the old Fort on the site of the present Custom House. It spread chiefly along the river from Banstola to Baugbazar, and inland to the east

of the Chitpur Road over such places as Hogulkuria, Simla, and Kalutola, all of which till then had remained little inhabited and now abounded with huts. The well-to-do Hindus, such as Govindiram Mitra and Bonomali Sircar, took up their residence in Sutanati, where they built the first *pukka* houses. Headed by Baistandas Sett, the Setts and Bysacks formed the nucleus of Barabazar. To its south lay the Armenian quarter, which was adorned with a church of their own in 1724, and the steeple of which was built by Huzoor Mul in 1734. The Portuguese, who had cast in their lot with Job Charnock, and lived close by, had raised a small brick church in 1700 that was enlarged and improved in 1720.

(To be continued.)

THE IMPROVEMENT OF THE BENGALEE LITERATURE.

(By Jnan Chandra Rai, B.A.)

THE attempt recently made to introduce Bengalee in the curriculum of studies prescribed for the Higher Examinations of the University, and the establishment of a society called "The Banga Sahitya Parishad," whose object is to promote the development of the national literature in all its branches, prove beyond doubt that our countrymen have at last begun to perceive the importance of improving our national literature, which is one of the most powerful means to raise the moral and intellectual standard of our people. The upper classes of our country may enrich their mind by the study of Western science and literature, but the masses and the women, among whom education is spreading rapidly, must depend for their intellectual recreation upon books, written in their vernacular languages. Hence, it is of absolute importance for the moral and intellectual culture of our ladies and of the lower orders of our countrymen, that there should be a cheap and wholesome literature available to them, which they may read with profit, when they have time or leisure.

Now it is a well-known fact that Bengal is not in want of cheap literature. The enterprising publishers of Burtola, which may be called our "Fleet Street," are turning out every year hundreds and thousands of dramas, stories, pamphlets and leaflets, which are hawked about in the streets and eagerly read by thousands of our countrymen, especially among the weaker sex. Unfortunately the books, circulated from these quarters, are written in a very bad taste, and exercise a most pernicious influence upon people, who care to read them. There are a few exceptions to this rule, such for instance as the beautiful translations of Ramayana and Mahabharata by Krittibas and Kasi Ram Das which, for simplicity of language and purity of thoughts, are not surpassed by any book written in any language. They are still widely read among the masses, and it is not an uncommon thing in a village in Bengal to come across a crowd listening attentively to some one reading those books in a loud voice. The translation of Ramayana and Mahabharata by Krittibas and Kasi Ram Das have exercised as powerful an

influence in Bengal as the publication of the English translation of the Bible did in England. This fact shows, that if we can create a cheap and a healthy literature for our masses, they will avail themselves of it and elevate their character. In the early part of this century, Lord Brougham founded a society for the diffusion of useful knowledge among the working classes in England, and much good work was done by that society. There is a great deal of room for a similar society in our country at the present moment.

Even before the British conquest, the Bengalis had a rich national literature of their own. Readers of that admirable History of Bengalee Literature written by Baboo Dinesh Chandra Sen, of which the first volume has recently been published, are aware of the wonderful development of our national literature before the British period. In poetry they made great progress. The Bengalee prose owes its origin to the reform movement of Chaitanya, just as the English prose began to grow with the Lollard movement of Wycliff. The study of English has exercised a powerful influence towards the development of our national literature. It can be compared to the influence exercised by the Italian poets upon Spenser, or the influence of Goethe and Schiller upon Carlyle. Our great poets have drawn freely their inspirations from the master-pieces of British poetry. Even our greatest novelists such as Bankim Chunder and Romesh Chunder Dutt, not to speak of the whole army of the third-class novelists, whose worthless productions are mere vile adaptations of the worst English novels of the sensational school, have derived the sources of their plots from the standard works of European fiction. But, simply on this ground, they cannot be accused of plagiarism. A great critic has said that Virgil imitated Homer not as his disciple but as his equal. Our great poets and novelists, although profiting a good deal by the study of western literature, have never been guilty of slavish imitation. The works of Michael Madhusudan, Nobin Chandra, Hem Chandra and Rabindra Nath can be compared favourably with the master-pieces of English poets. In Poetry and Fiction, it must be admitted that the Bengalee literature has made considerable progress in modern times. But the remark does not hold good in the other departments of literature. In History, the only work of importance, as far as we are aware, is the history of the Sepoy War by Pundit Rajani Kanto Gupta. It seems that it is our national defect. Even the Sanskrit literature, which is so rich in every species of composition, can boast of only one work which can be truly called a history, i.e. the Rajtarangini.

Works of travel, which in western countries form the staple reading among the masses next to fiction, do not find much favour in Bengal. With the single exception of the admirable letters of Rabindra Nath Tagore, giving an account of his English travels, we are not aware of any popular books in the Bengalee language giving an account of Foreign Countries. But the Bengalees are a home staying people; they have not as yet produced a Nansen or a Stanley, and

it cannot therefore be expected that such literature should have much attraction for the people in this country.

Bengalee literature is also very poor in works relating to Mathematics and Science, not because the Bengalee mind is not capable of pursuing original researches in those abstruse subjects. The mathematical researches of Ashutosh Mukhopadhyaya and the original inventions of Dr. Jagadish Chandra Bose have conclusively proved that if proper opportunities are given, the Bengalees can do real work in these departments of learning. The reason why good books are not written in those subjects, is that those who have the capacity to understand those subjects read the English scientific books. But the essays of Professor Ramendra Sundar Trivedi in the leading Bengalee magazines show that scientific facts can be clearly explained in our language, which has got a rich vocabulary.

Periodical literature plays a very important part in these days in the western countries as being the medium for the expression of the latest ideas and thoughts of the learned to the general public. The Bengalee magazines, have also done a great deal for the improvement of our literature. The essays which appeared in *Bangadarsana*, *Prachar*, *Bandhab*, *Nabajiban*, are store-houses of information and learning. These magazines have ceased to exist, but their places are worthily taken by *Sahitya* and *Bharati*. All the current topics of the day are discussed in these reviews, in a style worthy of the best articles of the *Nineteenth Century*, *Contemporary* and *Fortnightly Reviews*. But Bengal has not yet produced a first class magazine for children.

Sathi and *Mukul* are the two such magazines, and although they are conducted in a manner that does credit to the publishers, yet there is a great deal of room for improvement.

We shall conclude this lengthy article by some suggestions of our own about the improvement of our literature. The *Banga Sahitya Parishad* has, if properly managed, a brilliant and useful work before it. It may do for the improvement of our national literature, which the French Academy has done for the improvement of the French literature. It should undertake the publication of good books in our language. People, who wish to turn authors, are not generally very rich, and in this country many people cannot devote themselves to literary work for want of funds. In England and in other western countries there is a great reading public. People there adopt literature as a profession and a means of earning an honourable livelihood. Tennyson, Victor Hugo, Dickens and others have earned a considerable fortune by their literary productions, but such a state of things cannot happen in Bengal for some time to come at least. The *Sahitya Parishad* should try to give facilities for the publication of works of approved merit, when it could not be done for want of funds. An attempt should also be made to enrich our literature by translating the best books of European literature. Let us select a number of books on the plan of Sir John Lubbock's 100 books, and trans-

late them into our language, so that the best thoughts of the western world may be accessible to our half-educated countrymen. The University also can do a great deal in this matter. We do not think that much good will arise if Bengalee is introduced as an optional subject in the Higher Examinations. In these days there are various literary societies, such as the Chaitanya Library which offers prizes and medals for good Bengalee compositions, why should not the University do the same? Why should not there be Chancellor's medals for the best Bengalee verse in Calcutta as there are in Oxford and Cambridge for the best English poem. The University should also try to start professorships in Bengalee literature. If it takes the matter in hand, then, we are sure that some rich nobleman would come forward with munificent gifts for such endowments as the Tagore Law Professorships.

Those of our countrymen who have got literary tastes ought to devote themselves to the cultivation of the national literature. It will be to their own profit, if they do so. It is a very difficult thing for a foreigner to write books in another language. It was the fashion among the learned men in middle ages to write their books in Latin, but how many of them have come down to us? John Milton wrote good verses in Latin. But they have perished, but his "Paradise Lost" still remains, and is destined to remain for ages to come, a monument of his genius. Michael Madhusudan Dutta dabbled in English verse in his early days, but it was his "Meghadha Badha" that has handed his name down to posterity. Lal Behary Dey, Soshee Churun Dutt and many others of our countrymen have written good books in English, but there is not the least chance of their works living for a considerable period of time.

In addition to this, it is our duty to enrich our literature for the education of our masses. National character is formed by national literature, and it is upon the national character that the regeneration of a country depends.

A NEW MATHEMATICAL PROBLEM.

By HABENDRA NATH MUKHERJI.

If a system of circles cut two given circles orthogonally, the locus of the centre of the system of circles is a straight line.

Let the equations to the given circles be—

$$x^2 + y^2 + 2g'x + 2f'y + c' = 0$$

$$x^2 + y^2 + 2g''x + 2f''y + c'' = 0$$

$$\text{and let } x^2 + y^2 + 2gx + 2fy + c = 0$$

be any circle of the system.

Now the conditions that the circle of the system should cut the given circles orthogonally are—

$$2gg' + 2ff' = c + c'$$

$$2gy'' + 2ff'' = c + c''$$

From this we get on subtraction

$$-2g(g' - g'') - 2f(f' - f'') + c' - c'' = 0$$

the co-ordinates of the centre being $-g, -f$, the equation represents that the centre lies on the straight line.

$$x(g' - g'') + y(f' - f'') + \frac{c' - c''}{2} = 0$$

As a particular case suppose $c' - c'' = 0$.
Now this is possible

(i) when $c' = 0, c'' = 0$

(ii) when $c' = c''$;

(i) in this case, both circles pass through the origin, and the locus also passes through the origin; that is, if the two given circles cut or touch one another, (we may take the point of contact as origin, then $c' = 0, c'' = 0$) then the straight line passes through the same point of contact

(ii) in this case, the circles have the radical axis passing through the origin. The locus also passes through the origin, the same fixed point.

THE DOCTRINE OF INFERENCE IN INDIAN LOGIC.

BEING A COMPARISON OF THE INDIAN SYLLOGISM WITH THE EUROPEAN.

§ 1. *Anumāna* is the Sanskrit word for inference. It is formed by the union of *anu* and *manā*. *Māna* lit. means "measuring," and is here metaphorically used in the sense of "knowledge" or rather "the act of knowing." *Anu* means afterwards. Thus *anumāna* means the process of knowing after, i.e., after some other process of knowing, namely, perception, (*pratyaksha*) has gone before and given the materials for it. The word *Anumāna*, therefore, is a standing memorandum of the fact that inference presupposes perception, to which it ultimately appeals for the validity of its premisses. The validity of perception as a form of proof is allowed by all the systems of Indian philosophy. The question is whether inference also may be accepted as a valid mode of proof; and if so, how is the inference to be drawn?

§ 2. Vatsāyana, the oldest commentator on the *Nyāya* aphorisms of Gotama, defines inference as follows:—Inference is the after-knowledge of objects by means of previously ascertained signs. [*Argasastra Pradipa*, Vol. II, pp. 281, 282.] Thus it is by inference that we know of the presence of fire in a mountain by means of the sign of smoke, which we formerly ascertained to be a mark of fire. A passage from the *Tarkasangraha*, quoted and translated with slight modifications, to suit the needs of the present paper, will make the point clear. Suppose a man found that in all his past experience smoke was invariably accompanied by fire, e.g., in culinary hearths, &c. This repeated experience produces in him a belief that between fire and smoke there exists some peculiar relation in virtue of which smoke can never occur without fire. This relation is called *vyāpti*.

Now suppose this person goes to a volcano, and finds smoke coming from it. He remembers the *vyāpti* bt. smoke and fire, and concludes that the mountain is a volcano, i.e., that it has fire inside.

§ 3. In this inference three notions are involved—"this mountain," "volcano" and "possessing smoke."

The mountain is called the *paksha*, the volcano, the *sādhya*, and possessing smoke, the *hetu* or *linga*. The product of inference, called *Anumiti*, is always some proposition (e.g. *parvato vahniman*). "This mountain is a volcano." The subject notion, *parvata*, that of which some attribute, not ascertained to belong to it previously, is to be predicated on the strength of the two premisses is called the *paksha*. That which is predicated of the *paksha* is called the *sādhya*.

The notion which serves as the medium of connection between these [the *paksha* and the *sādhya*] is called the *hetu* or the *linga*. In other words, the *hetu* or *linga* is the middle term, the *sādhya* corresponds to the major, and the *paksha* to the minor term. Here I shall, however, use these terms themselves in preference to their translations, because such procedure is likely to keep out of the reader's mind the associations connected with his familiar terms of European Logic.

§ 4. The above analysis has shown that every inference presupposes the relation of *vyāpti* between the *sādhya* and the *hetu*. This relation corresponds to the universal proposition that is necessary as the major premiss of the perfect figure. The question is, what precisely is this relation? and how are we to know it? *ka vyāpti* and *katham vyāptigrahah*? Though it would not be very instructive to give here the elaborate definitions of *vyāpti* as expounded by Gange's *Upādhyāya* and his celebrated commentator, Raghunāth Sironomī, still I think it is scarcely pardonable in a writer on Indian Logic not to attempt to give some idea of the way in which these master-minds worked in order to get at the right definition of *vyāpti*. Gange's *Upādhyāya*, in his celebrated *Chintamani*, criticizes something like two dozens of definitions, before he gives his own view.

Suppose somebody were to define *vyāpti* as *Avyāharitatva*, meaning thereby *sādhya bhāvanatirakta*, i.e., the non-existence of the *hetu* in that which has the non-existence of the *sādhya* in it. In other words, if the *hetu* be never found in anything in which the *sādhya* is not present, if, e.g. smoke never exists in anything in which fire is absent, the relation between the *sādhya* and the *hetu* in such cases is called *vyāpti*.

According to this definition the *vyāpti* corresponds to the proposition "No S is not—P." No S is not—P. M is S. ∴ M is P. Apparently this is a valid argument. But it is not so always. Suppose we are to prove that God is knowable, because He is nameable. The argument will take this form:

No nameable is not-knowable.
God is nameable.
∴ God is knowable.

But how can you be certain of the truth of the major? The major premiss means that the class of nameables is excluded from the class of not-knowables. But you know nothing of the class of not-knowables, for otherwise they would be knowables. Thus it is evident that the major premiss cannot be granted, hence the futility of the above definition of *vyāpti*. In *kevalānvayi* cases, cases in which the *sādhya* is *visvavrittī*, i.e., covers the whole sphere of thought

and existence, the *vyāpti* cannot be defined as *avyābhicharitatva*.

Thus, having given you some idea of the way in which the logicians of this country approached the question of the definition of *vyāpti*, some seven or eight centuries ago, let us pass on to the question of how to ascertain the *vyāpti*, *katham vyāptigrahah*?

§ 5. The *vyāpti* exactly corresponds to the universal major premiss of the first figure. But how can you establish a universal proposition? How can you be certain that all men are mortal? In formal logic, where mere consistency, but not material truth, is the object of inference, this objection is without much force. For it cannot be denied, that, after all, we have actually got some universal propositions, and formal logic merely tells you that if you grant the validity of these, you must need grant the validity of the conclusion also. But in Indian Logic, in which the object of inference is *Pramā* or the agreement of knowledge with reality, we cannot grant the premisses without carefully examining their validity, for any falsehood in them is likely to vitiate conclusion.

Then, *katham vyāptigrahah*?

सऽयं विवेकः स्यात् । न सऽयं विवेकः स्यात् ।
न सऽयं विवेकः स्यात् । न सऽयं विवेकः स्यात् ।
न सऽयं विवेकः स्यात् । न सऽयं विवेकः स्यात् ।

Vyāpti is ascertained by the observation of the [*Vedanta paribhāṣa*] connection or co-existence *संसर्गः*, i.e., happening together) between the *sādhya* and the *hetu*, provided we see no case in which the *hetu* exists without the *sādhya*. By *sahacharadarsana* (seeing the co-existence) is meant either repeated observations or observation in a single instance.

§ 6. We might remark once for all that observation of co-existence or connection can never give us true universals. That no exception to a universal proposition has occurred during our past experience is no rigorous proof why the universal proposition must be valid. This objection was known to some of our old logicians, and they tried to establish the universal position on some other principle.

§ 7. *Vyāpti* can easily be ascertained by the principles of identity and causality (*stava darsana sangraha, bandhya* system). If you can somehow establish that fire is the cause of smoke, you can easily get a universal proposition, for there can be no effect without a cause. But how do you know that there is the relation of cause and effect between fire and smoke? This causal relation is to be established by observation. But is observation competent to establish the causal relation? The cause is that which invariably precedes the effect. But can you establish *invariableness* of antecedence by observation? If you can, there is no reason why you should not as well establish the *vyāpti* by it. Thus we see that the introduction of the causal principle no way helps us out of the difficulty.

As to the principle of identity, universal propositions might, no doubt, be formed by it, but such propositions would not extend our knowledge.

§ 8. The founder of the *Nyāya* system of philosophy, the sage Gotama, seems to have held observa-

tion and causality (established by observation) to be the means of establishing the *vyāpti*. For, he divides inference into three kinds: (1) *pūrvavat*, (2) *śeṣavat*, and (3) *sāmānyatodriṣhta*. *Pūrvavat* means an antecedent, that which goes before. It is explained by the commentator, Visvanāth Nyāyapanchanana, to mean cause, because I suppose, the cause is according to the Nyāya Philosophy, that which invariably precedes the effect (see *Bhāṣāparichcheda*, couplet 16). *Vat* is an affix which signifies possession. So *pūrvavat* = having a cause, i.e., having a cause as the mark, *linga* or *hetu*, through which the inference is drawn (পূর্ব-কারণবিশিষ্ট). So কারণবিশিষ্ট is কারণবিশিষ্ট i.e., inference from effect to cause. *Sāmānyatodriṣhta* inference is all inference except these two classes of (1) from effect to cause, and (2) cause to effect. *Sāmānyatodriṣhta* = the observation of *Sāmānya*, i.e., of the common features. [See *Sankhya-Tattva-Kaṇmudi*, *Karika* 5, where *driṣhta* is explained to be equivalent to *darsana*].

These three terms seem to point to the fact that Gotama was of opinion that *vyāpti* is to be established by observation and the principle of causality.

If we infer from the appearance of clouds that rain will follow, or that certain disease will result in death from its virulent character, we have an instance of *pūrvavat anumāna*. As examples of *śeṣavat* inference take the inference of fire from the presence of smoke, and of rain from the rising of the river. When we infer that certain things will perish because they were created, and that certain animals possess the tail, because they have the horn, we get an instance of *sāmānyatodriṣhta anumāna*. [See *Aryasashttrapadīpa*, Vol. II, pp. 281 and 282].

§ 9. The modern Naiyayikas do not divide inference into পূর্ব, শেষ and সামান্যতঃদৃষ্ট. They give instead, কেবলবাহি, কেবলবাহিতরিক and অব্যবাহিতরিক. Let us see what they mean by this division. That which has been ascertained to possess the *sādhya* is called *সপক culinary hearth*, where we know fire to be assuredly present furnishes an example of *সপক*. That in which the *sādhya* is positively known to be absent, e.g., lakes from which fire is absent is called *বিশপক*. Now there are cases of inference in which both the *সপক* and the *বিশপক* cases are present as in the hackneyed instance of পরিতো বহিমান্ ভূমিঃ. These are called অব্যবাহিতরিক অনুমান. Again there are cases in which there is no *বিশপক* e.g., God is knowable, because He is nameable. Knowability is *সপক* here and you have no cases where this knowability is absent. This is called কেবলবাহি অনুমান, অনুমান in which the *sādhya* is *বিশপক* i.e., covers the whole sphere of thought and

existence. There are other cases again in which there is no *সপক*. Earth is different from the rest of the elements, for earth is odorous. "Different from all the rest" is the *sādhya*, and you cannot point out any cases where "different from all the rest" can be predicated with certainty. For the only thing that is "different from all the rest" is earth, and this case is doubtful, for otherwise there is no use in having such an inference. We cannot say:

All that is odorous is different from the rest.

Earth is odorous.

∴ Earth is different from the rest.

For, the major premiss cannot be granted; because it means that "class odorous" is included in or is co-extensive with the class "different from the rest." But of the class "different from all the other elements," namely, water, air, fire and ether, we know nothing. Thus the absurdity of this syllogism. Instead we have to form a syllogism of the form:

All not different from the rest is not odorous.

Earth is odorous.

∴ It is different from the rest.

This is case of কেবলবাহিতরিক অনুমান.

Vyāpti is of two kinds: (1) অব্যবাহিতরিক and (2) ব্যব্যবাহিতরিক. The *vyāpti* that has been defined in the earlier part of this paper is অব্যবাহিতরিক. ব্যব্যবাহিতরিক may be thus defined. It is that in which the contradictory of the *hetu* (not H) is *vyāpaka* of or includes the contradictory of the *sādhya* (not—S). All men are mortal expresses the অব্যবাহিতরিক relation bt. men and mortal. All not—mortal are not—men expresses the ব্যব্যবাহিতরিক relation bt. men and mortal.

In অব্যবাহিতরিক অনুমান the *vyāpti* is of both kinds. In কেবলবাহি, the *vyāpti* is অব্যবাহিতরিক but not ব্যব্যবাহিতরিক. So in কেবলবাহিতরিক the *vyāpti* is ব্যব্যবাহিতরিক, but not অব্যবাহিতরিক.

§ 10. Thus having given you a short sketch of the doctrine of inference, as held by the supporters of it, let us see on what grounds the Charvakas reject it as a form of proof.

(a) The *vyāpti* must be known, if it is to lead us to inference. Our sense organs, though we might not be conscious of them, though we might not reflect upon them, still they give us knowledge of the external world. But granting that there exists the relation of *vyāpti* bt. the *sādhya* and *hetu* in *verum nature*, e.g., bt. fire and smoke, this relation will not give you the inference, unless you are conscious of the relation. Hence arises the question, *katham vyāpti-grahah*? How are we to know the *vyāpti*?

1. We cannot know it by perception, internal or external. For perception gives us knowledge only of those objects that are directly presented to the senses. And though object present now can be perceived, still you cannot perceive the future and the

* পূর্ব কারণভেদে তল্লিঙ্গকম্ বখা মেবোহতি বিশেষণ হৃষ্টানুমানম্।

শেষ কাৰ্ণাং তল্লিঙ্গকম্ শেষবৎ বখানীহিহা হৃষ্টানুমানম্।

সামান্যতঃদৃষ্ট কাৰ্য্যকারণভিন্নলিঙ্গকম্ বখা পৃথিবীকেন্দ্রবায়ুমানম্।

(গ্যাসপুত্র ১১১৫ বিশ্বনাথভূতি।)

• সাধ্যভাবপ্যাক্তং হেতুভাবায়মুত্তবেৎ। তাৎপরিচ্ছেদ।

past. So in regard to space. Smoke might be invariably accompanied by fire in all your experience, as far as it extends in space and time, but how can you be certain that it will be also invariably accompanied by fire in regions far off and times past and future? and unless such universality can be strictly demonstrated there is no cogency of proof in inference.

2. Neither will it do to say that *vyāpti* is established by inference. For this second inference will have to be made valid by another *vyāpti* and that *vyāpti* by a third inference, and so on *ad infinitum*.

3. *Upāmana* gives you the meaning of words merely and that cannot even be conceived to establish the *vyāpti*.

4. *Sabda* or authority might establish the *vyāpti*. But there is no reason why we should trust others. Moreover, this will not increase the stock of human knowledge. It may only serve to convince others and communicate your knowledge to them. Moreover, *प्राप्तिश्च* or inference for oneself which is the real basis of *प्राप्तिश्च* will be put an end to.

Thus we see that there is no means of knowing the *vyāpti*.

§ 10. (a) It is allowed on all hands, that in all valid *vyāpti*, the *sādhya* must be *vyāpaka* and the *hetu* *vyāpya*. In fact the word *vyāpti* itself signifies as much. *Vyāpaka* lit. means that which pervades, and *vyāpya* means that which is pervaded. Thus the *vyāpaka* must include (or at least be co-extensive with) the *vyāpya* in its sphere. Here both the terms are taken in denotation. By inclusion is meant both inclusion and co-extension. The *hetu* (the middle term) must be included in the sphere of the *sādhya*. Then if we can predicate the *hetu* about anything, we can also predicate the *sādhya* about it. This inclusion of the *hetu* in the *sādhya* means that the middle term in its whole extent is compared with the major. Is this conception that the *hetu* must be included in the *sādhya*, the same as the European conception of the distribution of the middle term?

This question has been ably discussed by my friend Babu Mohinimohan Mitter, and I refrain from further discussing it, seeing that I can throw no new light upon the question. My views are essentially the same as his.

Yes; the *vyāpti* exactly corresponds with the distribution of the middle term in Aristotelean Logic. This point has been more fully discussed by my friend Mohinimohan Mitra, B.A., and so I shall not discuss it further.

§ 10. (b) Leaving this digression aside, it will be remembered that the *sādhya* must include the *hetu* in every valid inference. Thus every concept which includes the *sādhya* must also include the *hetu*, for that which includes the greater sphere must also include the lesser that is included in the greater sphere. So in a valid *vyāpti* there cannot be anything which includes the *sādhya*, but not the *hetu*. But a *upadhi* is precisely what includes the *sādhya*, but not the *hetu*, thus proving that the *sādhya* is not really the *vyāpaka* of *hetu* and there-

fore that the *vyāpti* is false. Thus we see that *vyāpti* is a relation which must be devoid of *upadhi*? But how can you know the absence of the *upadhi*? There is no rule that the *upadhis* must be all perceptible to your senses. Though you can possibly know of the absence of those *upadhis* that are perceptible to the senses, how can you be certain of the absence of those that might be imperceptible. Thus you cannot establish the absence of *Upadhis* and so the validity of the *vyāpti*.

Thus the validity of inference falls to the ground. That the results of inference are often verified by experience is a matter of chance. That we believe in the existence of fire, &c., by the presence of smoke is a result of the laws of association.

LITERARY NOTES.

Messrs. Macmillan & Co. are about to issue a volume on the English Citizen "National Defences" by General Maurice in their excellent English Citizen Series.

MARK TWAIN'S new book, somewhat after the style of "A Tramp Abroad," is to be published in the autumn. Mark Twain again. The book purports to be a description of his lecturing tour round the world.

A NEW edition of *A Handbook of English Literature* originally A New Edition, compiled by Mr. Austin Dobson and now extended to the present time by Prof. Gillin will be shortly ready.

YET another series to be called "Builders of Great Britain," A New Series, is to be published under the Editorship of Mr. Wilson, Private Secretary to Mr. Chamberlain. The series will include a life of Raleigh as also of the Cabots.

To the work on women novelists of the reign of Queen Victoria, Victoriana Lady Mrs. Oliphant will contribute the paper on Novelists, the Brontës, Mrs. Lynn Linton on George Eliot and Mrs. Edna Lyall on Mrs. Gaskell.

THE continuation of Mr. Justin McCarthy's History of our Own Times is to be called *From 1880 to the Diamond Jubilee*. Mr. Justin McCarthy's previous volumes are characterised by a singular absence of party bias—a state of mind not very easy to maintain in writing of contemporary events,—and we have every reason to hope that this supplementary volume also will contain nothing but a plain, unvarnished and undistorted tale of the occurrences of the memorable period it covers.

COLLEGE CORRESPONDENCE.

[College correspondents are requested to send their news to the Secretary, Magazine, Calcutta University Institute, and not later than the 15th of the month.]

BANGABASI COLLEGE.

THE COLLEGE AND SCHOOL.—The College and School departments reopened after the Summer Vacation on the 16th June, and the Law classes re-open on the 24th June. The results of our Entrance and F. A. Examinations were satisfactory. Another Professor of Mathematics has been added to the staff of our College. In the B. Course of B. A., in addition to the

Biology Class, Physics and Chemistry will also be taught with experiments in the hall of the Science Association by Professor Syamadas Mukerjee, M.A., and Mr. G. C. Bose, M.A., F.C.S.

In the school department better arrangements have been made. A different class for the plucked Entrance students will be opened in which Dutt's History of India and the old Sanskrit Course will be taught. Mr. Bose, Babu Hem Chandra Sarkar, M.A., and Babu Rakhal Das Bose, B.A., will take English; Babu Indu Bhushan Ghosh, M.A., will teach grammar, translation and composition; Babu Sashi Bhushan Sarkar, M.A., and Babu Avinash Chandra Ghosh, B.A., will take Mathematics.

THE STUDENTS' UNION.—Since our first Anniversary Meeting, we had altogether four sittings of our Union, in which only two subjects were discussed. The subject of the first two meetings was "The Restoration." Babu Radha Raman Ghosh and Babu Ram Mohan Chatterjee read two papers. The subject of the other two days was "Tennyson's Dora." Babus Upendra Nath Roy Chowdhury and Harendra Chandra Chatterjee read two elaborate and well-written papers. Babu Hem Chandra Sarkar, M.A., kindly presided on all these occasions. The members of the Union are very grateful to him for his kind suggestions in the selection of subjects from their own text-books for their weekly meetings.

LAW-MOOT AND CLASSES.—It is now about a year that the Moot has been established, and the result it has produced upon those who took part in it is simply astonishing. It supplements the theoretical training of law by practical experience which is only gained by conducting and arguing cases. This marvellous success is due to the energy and co-operation of the professors attached to the College, and to Mr. A. C. Bannerjee, Bar-at-Law, President, and Babu Lalit Mohan Chatterjee, B.A., Secretary, in particular, for whom is reserved the credit of founding the first and only institution of this sort in Bengal. The staff of our law lecturers consists of Babu Golap Chandra Sarkar Sastri, M.A., B.L., Mr. S. P. Sinha, Bar-at-Law, Mr. A. C. Bannerjee, Bar-at-Law, and Mr. N. L. Dey, M.A., B.L.

BERHAMPORE COLLEGE.

THE results of the Entrance, F. A., and B. A. Examinations of this College have been very satisfactory this year. Eleven students have passed the Entrance examination, five of whom are placed in the first division; seventeen students have passed the F. A. Examination, of whom three have been placed in the first division; five students have passed the B. A., of whom two have secured Honours in English. Such a result reflects great credit on the staff of our College, and is mostly due to the keen and active interest our Principal takes in everything concerning his pupils.

About a fortnight ago, Swami Hansaswarupa, who had come here from Nepal, delivered two lectures on Hinduism in Bengali in our College gallery. The hall was densely crowded, and many of the leading citizens of the town graced the meeting by their presence. It was surely very interesting to see the Swami, whose mother-tongue assuredly was not Bengali, carrying the evidence with him in course of his speech, which blazed with fervid eloquence, and was full of many golden lessons drawn from our Hindu *Shastras*.

The College reopens, after the summer vacation, on the 24th of June.

BURDWAN RAJ COLLEGE.

COLLEGE UNION.—We had only one meeting since the publication of our last report. There were present Babus Lokenath Mitra, B.A., Professor of English and History, and Lalit Mohan Ray, B.A., the former occupying the chair. The subject was "Ancient and Modern India." It was too wide a subject for students, like us, to handle. The gathering was large. The very name of our beloved Professor Mitra—who is very popular amongst us—induced many to join the meeting. Professor Mitra is universally liked for his urbanity and kind courtesy. Babu Prabodh Chandra Aikath was the lecturer, and in apt language he delivered an extempore address. He said that Ancient India is covered with glory—but that glory is to all intents and purposes

unknown to us. The President asked others to address the meeting, upon which Mr. Saidar Rahaman rose and said that Ancient India reached its highest perfection of civilization during the Muhammedan Rule. He was followed by his critics Babus Manamatha Kumar Chatterjee and Nolini Mohon Mitra. Then Lalit Babu rose and delivered a glowing address, in the course of which he highly complimented Professor Mitra. After going through the several items of the programme Mr. President rose and was received with loud cheering. His speech was very learned and nice. He said that just after the settlement of the Hindus in the Punjab, they marched onward and onward in the path of civilization, till evening set in and Ancient India was covered with darkness in the Mahomedan period, when the British came and there are now evident signs of returning prosperity. After a vote of thanks to the chair, the meeting dispersed.

COLLEGE.—The annual examination of the First Year's class is over. The result of the Entrance Examination is very satisfactory. The result of the Entrance and F. A. Examinations are as follows:—

	1st Div.	2nd Div.	3rd Div.
E. Examination ...	7	9	15
(36 sent up)			
F. A. Examination ...	1	14	47
(118 sent up)			

It is a matter of regret that there is no arrangement of drinking water for our Mahomedan friends. They are sometimes put to great inconvenience for it, especially in this hot season. There should be separate arrangements for them, and we earnestly hope that the authorities will take steps to remedy this.

DUNSMERE MEMORIAL MEETING.—A meeting by the ex-students and students of the Raj College was convened on the 6th of May, to consider what steps should be taken to perpetuate the memory of our late Head Master, Mr. W. H. Dunsmere. Our Principal, Babu Uma Chandra Banerjee, M.A., was voted to the Chair. Our professors and teachers were present. Many resolutions were carried and it was resolved that Babu Jotendra Nath Chatterjee, B.A., be asked to be the Secretary of the memorial fund, to which he agreed. Babus Ganada Prosad Mukherjee, M.A., and Babu Abani Mohon Chatterjee, B.A., ex-students of our College, described the amiable qualities and charming manners of our late Head Master. Our present Head Master Babu Gitedra Nath also addressed the meeting in such an impressive tone that his speech went straight into the heart of the audience. The President, in his concluding speech, gave us many solid advices and asked us to follow the footprints of our late beloved Head Master. A Managing Committee has been formed and subscriptions are now being collected from the students and others.

PRIZE DISTRIBUTION.—The annual prize-distribution of this institution took place on the 8th of May. The hall was tastefully decorated with arches of flags and flowers. The seats on the dais were occupied by His Highness the Maharaja (who presided), Rajah Bun Behary Kapur, Babu Ram Narain Dutt, private tutor to His Highness and Mr. Harrison, companion to His Highness. Almost all the leading gentlemen of the town were present. The annual report was read by the Principal, which showed the steady progress of the College. His Highness distributed the prizes to the College and School students. His Highness rose and addressed the students. He congratulated the prize-men and wished the students joy during the summer vacation. Then His Highness asked the gentlemen present to join him in giving a hearty round of cheering for her most Gracious Majesty, the Queen Empress, on the occasion of her completing the 60th year of her reign. All the gentlemen present were highly pleased with the kind reception given to them by our Principal and Professors.

GENERAL ASSEMBLY'S INSTITUTION.

On the occasion of the Rev. Mr. Lamb's departure for Scotland on furlough for one year three valedictory addresses were given to him on three different occasions by the Third and First year students, of which two were given by the latter. He was President of the First Year class Debating Club, and in that capacity did yeoman's service to these young men. His lectures were highly appreciated by many.

The result of Entrance Examination of this Institution is eminently satisfactory. The result of the Little-go Examination is not so satisfactory as in previous years. Fifty-four students passed in F. A. and 42 in the B. A.

Excellent arrangements have been made for drinking water in one of the out-houses. An increase in the number of enameled glasses will obviate every difficulty.

The Third Year class Literary Union had several sittings after the appearance of the last notice in the *Magazine*. The last meeting before the vacation was characterised by a departure in the choice of subjects. That day Babu N. N. Dass read a paper on 'Freedom of the Will,' Babu Promotho Nath Roy Chowdhury read his criticism on the essay. Babu Krishna Lal Bonnerjee, the Secretary, then gave out some observations of his own, which were very interesting. The President gave a few thoughts of his own on the subject, and then a vote of thanks was proposed by Babu N. N. Dass, and seconded by Babu K. L. Bonnerjee, after which the meeting separated.

RAJSHAH COLLEGE.

COLLEGE.—Babu Bijoy Gopal Mukerjee, M.A., has been appointed a Professor of English in our College. Babu Bijoy Gopal has a brilliant university career. He is the gold medalist of his year (1895). We heartily welcome our this new professor.

Out of eight students only one has passed the B. A. Examination. The result is deplorable. Fifty-four students were sent up for the F. A. Examination of whom 25 have passed, seven in the 2nd Division, and the rest in the 3rd Division. Twenty-seven students appeared in the Entrance Examination, out of whom 23 have passed, eight in the first, six in the 2nd, and remaining in the 3rd Division.

Our College re-opens after the summer vacation on the 29th of June.

Mr. W. B. LIVINGSTONE, our Principal, has been transferred to Krishnagar College. He made over his charge to Babu Kundaiah Kanta Bannerjee, the officiating principal, on the 10th May, and the next day left for Krishnagar.

The professors, teachers and modarais of the three Institutions gave him an evening party a week before his departure.

Our beloved professor, Babu Braja Ballav Dutt, M.A., has returned and has taken charge of the laboratory. He will resume his work after the vacation.

THE COLLEGIATE SCHOOL.—The Collegiate School buildings have suffered much by the recent earthquake and have been made quite uninhabitable.

THE STUDENTS' DEBATING CLUB.—Two ordinary meetings of the Club were held before the summer vacation. The subjects were: (1) Books and (2) Newspaper.

THE COLLEGE ATHLETIC CLUB.—The Club played a show football match on the 3rd May in honour of Mr. W. B. Livingstone's departure from this College.

ST. XAVIER'S COLLEGE.

THE COLLEGE.—The academical year 1896-97 of the College Department closed on the 26th April, and the new session will be opened on the 24th June next.

The first year students have finished "Comus" and "Tennyson" under Rev. Father Neut, S.J., who is now lecturing on the "Lady of the Lake," and Rev. Father Power is at present engaged with "Cowper's Letters." Before the holidays the students were revising mathematics under Rev. Father Niclas, S.J. The study of history is now rendered charming by the extremely interesting lectures of the Very Rev. Father Haghenbeck, S.J., the Rector. Rev. Father Le font, S.J., has finished Electricity and Light, and in the last lecture gave a very interesting exhibition of the new 'Loud-Speaking Telephone.' Chemistry is also finished under Rev. Father Francotte, S.J., who takes unusual care for the comfort of the students. Our Professor of Philosophy, Rev. Father Meulenan, S.J., has also finished his lectures on Logic.

The Third Year students are also progressing steadily with their studies under their respective professors.

St. Xavier's Practical Laboratory was originally meant for the B. A. students of our College. But through the kindness of

Rev. Father Francotte, S. J., our beloved Professor of Chemistry who always encourages the study of science, the First Year students are now admitted into this Practical Chemistry class as a special favour. The session was opened on the 15th February last, when the members elected A. Ghose, President, and A. Greene and N. Ghosh, Vice-Presidents.

On the 26th April the President opened the series of lectures in Practical Chemistry which will be continued by the members of the Laboratory. His subject, "Some Experiments with the Inflammable Gas," was strikingly illustrated with more than twenty-five experiments. The laboratory was packed with students who enjoyed the lecture thoroughly, and expressed their sincere gratitude to Rev. Father Francotte, S. J., who kindly allowed them to attend the lecture.

Our Football Club which made a stand in the finals last season is bent on making a record this year. The members opened the season by meeting the Albert College team on our College ground, and the match resulted in the victory of our team by two goals to nil. In the last meeting of the Club R. N. Ghosh was elected to assist our energetic secretary S. Dutt. The members of the club are at a loss to express their sincere thanks to Rev. Father Power, S.J., who takes so much care to encourage athletics among the students of our College.

THE SCHOOL.—The school department closed its summer session on the 3rd May, when the first proclamation took place. Rev. Father Neut, S. J., our Prefect of Studies, read his report, and Rev. Father Rector gave away the prizes and certificates to the successful students of the first session. The C. V. R. Band played some selections on the occasion.

THE DAVID HARE ANNIVERSARY.

The David Hare Anniversary meeting was held this year as usual on the 1st of June in the hall of the Science Association; the Hon'ble Justice Gurusdas Bannerjee presided on the occasion. Mr. N. N. Ghose, the Secretary, read the proceedings of the last meeting and invited the co-operation of those present in supplementing the funds already raised towards the foundation of a chair of Physiology, to be called the David Hare Professorship in connection with this Association. The President then called upon Baboo Kali Ch. Bannerjee to deliver his lecture on "Some Aspects of the Educational Problem." The speaker noticed with regret an almost utter absence of "general scholars" (by which term he meant those who could profitably follow a discourse on any branch of knowledge) among the Indians. This he attributed to a system of defective education: The University tries too much in setting subjects which receive but an indifferent treatment in the higher examinations (e.g., History, &c.); the professors are unsympathetic, and for want of an intimate cordial relation with the students, they fail to create an enthusiasm in them in the pursuit of knowledge; the key-makers encourage idleness in professors and students alike; and the students partly because they have been given an artificial push in the lower classes to pass the Entrance Examination in the shortest time possible, and partly because they find it an easier task, take to "cramming." He very much doubted the soundness of the common belief that a curtailment in the number of subjects for examination would in any way mend matters, since in the event of such a plan being adopted, "cramming" would go on more vigorously than ever having to be applied to a more limited area.

Mr. Ghose fully endorsed his opinion, only adding that no improvement could be hoped for until endowed colleges should replace the private colleges of to-day where invariably the professors are mere servants and students their *de facto* masters. The necessary results of such an arrangement could nowhere be better seen than in the law classes of the town. Mr. Justice Bannerjee pointed out the danger of entrusting life and property of clients to lawyers who are the products of the present lamentably defective system. Baboo Norendra Nath Sen thanked the speaker on behalf of those present. Baboo Gouesh Ch. Chunder proposed a vote of thanks to the chair, and the meeting dispersed.

THE PRESIDENCY COLLEGE.

THE COLLEGE.—Has closed for the Summer Vacation, and re-opens on the 28th June, the vacation having been extended for four days on account of the Diamond Jubilee. The result

of the University Examinations is out, 82 candidates have passed the F. A. Examinations, 10 in the 1st Division, 36 have passed the B. A. Examination and 40 have taken honours; 17 among them in two subjects. Our College stands first in English, Philosophy, Sanskrit, Mathematics and Physics and Chemistry.

Mr. J. N. Das Gupta has been posted to our College as also Mr. P. Mukherji. Mr. Jyoti Bhusan Bhaduri has been sent over to the Hughli College.

THE P. C. ATHLETIC CLUB.—Thanks to the exertions of Messrs. Gilliland, Rowe and Basu, membership of the Club has at last been made compulsory by the Director. The order takes effect from the next Session. Now let us hope the Club will be able to hold its own amongst the College Clubs. The annual meeting comes off early in July next.

CLUBS AND SOCIETIES.

CALCUTTA NORTH CLUB.

35, BEADON STREET, E.C.

In June, 1896, the Committee duly announced in the leading newspapers and magazines that they were going to present one gold and two silver medals to be competed by the literary public. The subjects advertised were—

(i) "The Influence of Literature on National Life" (in English).

(ii) "The Hindu Rites, Manners, Customs, their Object and Application" (in Bengalee).

Finding there were some grumblings in some literary quarters for allotting insufficient time (a short period of six months?) to complete the difficult papers satisfactorily, the Committee, in December last, sifted the final date for submitting the papers, to as late as the 31st May 1897. The Committee, however, spared no pains to give a full publication of their new change, and that for the good. But, unfortunately, and strangely enough, not a single paper came in in time!

Thanks to the Almighty, the terrible earthquake has not done any damage to the club-room.

The rains have set in, and with it the "Tennis" has been put a stop to the evening practice. The members have now vigorously taken up "the Hockey."

20th June 1897.

CHAITANYA LIBRARY.

I. The Hon'ble Sir Francis Maclean, Chief Justice of Bengal, has accepted the Patronship of the Chaitanya Library.

II. The Eighth Anniversary Meeting of the Club was held in the Minerva Theatre on Monday, 15th March, at 5-45 p.m., under the presidency of the Hon'ble A. M. Bose, Barrister-at-Law. There were about eight hundred gentlemen present, among whom there were the Hon'ble B. R. Bhaskute, the Hon'ble Pandit Biswambhar Nath, Raja Baikuntha Nath Dey, Bahadur, Dr. Nishikanta Chatterji, Ph.D., Rai Baikuntha Nath Bose, Bahadur, Babu Amarendra Chatterji, Attorney-at-Law, Babu Harendra Nath Dutta, Attorney-at-Law, Rev. Alex. Tomory, Rai Jatindra Nath Choudhuri, M. A., Dr. Ashutose Ghose, L. M. S., and others. After the 8th Annual Report was passed, the Hon'ble P. Ananda Charlu, Rai Bahadur, read a learned and instructive paper on "A Few Thoughts on the Poverty of India." The lecture was much appreciated by the audience. Mr. Charlu has printed it in pamphlet form, which may be had at the Library at two annas per copy.

III. The following gentlemen form the Managing Committee for the current Session:—

- | | |
|---------------------|---|
| Presidents:— | { Rev. Alex. Tomory.
R. D. Mehta, Esq.
Babu Rama Nath Ghose. |
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| Treasurers:— | { Babu Wopendra Nath Bose.
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| Secretaries:— | { Babu Surendralal Mukerji.
Babu Gour Hari Sen. |

IV. A Silver Medal will be awarded for the best Bengali essay on "Bengal in 1896, i.e., the Literary, Social, Religious, Political and Commercial Condition of Bengal in 1896." Papers must reach the Secretaries on or before the 31st October 1897.

V. The revised English Catalogue is out. Price four annas per copy. The Revised Bengali Catalogue costs 3½ annas per copy.

VI. The number of ordinary Members, in spite of compulsory deposit, has been increasing.

CHINSURA SPORTING CLUB.

"The Chinsura Sporting Club," which dwindled away, has again gained its former position. A meeting was held on Sunday, the 2nd May, to consider what steps should be taken for the reorganization of the Club. Babu Shideshwar Ganguli, M.A., was in the chair. New office-bearers were selected. Babu Satish Chandra Paul was selected Captain, and Babu Moonindra Nath Sadhu, Assistant Captain, for the coming football season. The play is now in full swing, and we expect to play a good many matches this year. Donations have now and then been thankfully received. We hope the new office-bearers will not spare any pain to improve it.

GORIPA YOUNG FRIENDS' REFORM CLUB.

THE Fourth Anniversary Meeting of the Goripa Young Friends' Reform Club was held on Saturday, the 22nd May, 1897, at 5 p.m. in the hall of the Goripa M. L. School; the Revd. Kally Churn Bunejee, M.A., B.L., was in the chair. The Secretary, Babu Jahar Lal Ray, read the fourth annual report of the club and congratulated the Queen-Empress of India on her attaining the 60th year of her reign. Babu Nandindra Mohan Ray, the 1st Assistant Secretary, then read a paper on "Love and its Influence," his delivery was excellent, and made a deep impression on the minds of the whole audience. Babu Ushanath Sen, one of the members of the said club, delivered a short and sweet speech on the occasion. Babu Haradaya Chatterjee, the 2nd Assistant Secretary, also read a Bengali poem on "Love," and contributed not a little towards the gratification of all present. Babu Dinomath Ganguli, of Halisabar, read an elaborate discourse on the subject and drew the admiration of the assembly. Amidst loud cheers and acclamations, the learned President then rose and said that he was very much pleased with the report, essays, and poem, and the short speech delivered by the young boy, and exhorted the young men to knit their hearts with bonds of love and fellowship and place their club on a more catholic basis. He would not be surprised if the young men of a place inhabited by the many illustrious men with whom he was acquainted would prosper and become great. His neat and lively speech and his moral instructions touched the heart of all and excited their sympathy. With a vote of thanks to the chair, the meeting then dispersed at 6-30 p.m.

THE ANGEL SPORTING CLUB.

THE Eton Football Club has been amalgamated with this club. The admission fee has been reduced from 1 rupee to 4 annas. The members are practising football regularly. The club has secured an additional and more commodious playground in Gurusprasad Chowdhry's Lane.

THE ANGEL SPORTING AND DEBATING CLUB.

OWING to the intense heat and bad weather, the sports were for a few days not properly attended, but the work is in full swing now. The debating section held its meeting on the 2nd May when Babu K. Mookerjee, B.A., read a paper on "What History should be?" Babu Syamsunder Chackerbutty, the President, took the chair. There was a fair gathering of members. At the conclusion of the business, with a vote of thanks to the chair, the meeting separated.

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THE Calcutta University Magazine.

A Monthly Newspaper and Review.

VOL. IV, No. 7.

JULY, 1897.

Price Three Annas.

NOTES AND NEWS.

WE beg to offer our sincerest congratulations to our President, The Honourable C. W. Dalton, Chief Secretary to the Government of Bengal, on his being invested with a C.S.I. This fresh recognition of Mr. Dalton's splendid services to the public and the Government, we feel sure, will give great satisfaction to all sections of the community.

WE also beg to congratulate the Rev. Kali Charan Bannerjee on his being elected to represent the Calcutta University in the Bengal Legislative Council. The Hon'ble K. C. Bannerjee.

We understand there was only one other candidate in the field; and it was pretty certain from the beginning of the contest, that the Honourable Mr. Bannerjee would succeed.

WE feel very thankful to Dr. Martin for the kind concession recently made by him in favour of a large number of poorly-paid educational officers in the matter of the schooling-fees of their children. We publish elsewhere the full text of the Director's orders on the subject.

COPIES of the *Hindu Patrika* have been ordered to be supplied to each of the colleges in Bengal and to the office of the Director of Public Instruction. The "Hindu Patrika."

THE question of women's degrees has at last been decided at Cambridge, and, as might have been expected all along, against the advocates of women's claims. We understand that Lord Kelvin was amongst those who voted against the proposals of the

progressives, and, along with many members of Parliament who did the same, was received with wild cheering. About the conduct of our undergraduate friends on the occasion, the less said the better. The decision has again called forth a number of suggestions, one at least among these deserves careful consideration. It is that Newnham and Girton should receive "a charter empowering them to confer degrees on women who hold the Vice-Chancellor's Tripos-certificate." This certainly does not involve any revolutionary or dangerous innovation. It does not in any way affect the status or the privileges of the male members of the University, and would to a certain extent meet the ends of justice.

MR. ARTHUR SIDGWICK contributes a singularly interesting paper on sixty years of University Education in England to the columns of the *Journal of Education*, tracing out how slowly but steadily the curriculum of studies has gone on expanding in course of time in the two great sister Universities—Oxford and Cambridge, and how closely they have followed each other's example, each affecting the other in turn. Thus, about 1837 in both the Universities the regular studies were Theology, Law, Medicine and the Classics, and the Mathematics. We find no mention of History, or of Natural Science, or the Modern Languages; and even among the subjects included within the regular course, Classics and Mathematics were everything, and the other subjects comparatively nothing. The Modern History School, which seems to be the most popular school at Oxford at the present moment, and which certainly affords splendid opportunities for the making of a good man and a good citizen, was first instituted in 1853. But it was then mixed up with Law, and the two branches were not separated and made two schools of till 1872, while at Cambridge we find the Law Tripos introduced in 1858, Modern History added in 1870, and separated in 1875.

WHEN we look to the students leaving aside the question of the subjects of study, we meet with the same gratifying tale of expansion and liberalisation. To those who have not their Macaulay at their fingers' end, it will probably come as a surprise that till only the other day Dissenters were not admitted to the full privileges of an University life. And we in India have reasons to be especially thankful for the removal of these disabilities to the liberalising influence of Her Majesty's reign. For had the old state of things been allowed to continue, it would have been impossible for our youths, non-Christians as they are, to join either of these Universities, and to participate in the proud privilege of being members of some of the oldest and most venerable educational institutions in the world.

WE must not fail to notice here the recent movement inaugurated by the Universities. We mean the University extension lectures; a movement which is only in its infancy, but which we venture to think has a mighty future before it, seeking as it does to place knowledge within the reach of thousands who are only too anxious to receive it, but who are debarred by circumstances from acquiring it by joining the Universities themselves.

How and why standards of beauty or standards of morality differ among different nations and at different stages of social development are questions for psychologists and moralists to discuss. But it is very interesting for lay people to note how ideas of what is proper or improper, even in the matter of food, differ among nations. For example, Captain Younghusband in his fascinating book of travels, *The Heart of a Continent*, observes: "The Chinese and the Manchus never milk their cows. They seem to think it disgusting to drink milk. They will eat rats and dogs, but they will not drink milk, or at any rate they don't."

Of course the partiality of the Celestials for rats and cats and such small deer is well-known. To quote one reference out of many such in books of travel (In China): "dried rats hung up in bunches take the place of dried herrings. In the market we saw fine succulent-looking young dogs exposed for sale in small baskets. 'Best black cat' seemed to be a favourite dish placarded in restaurants, and the little dressed dishes of dog and cat which I tasted seemed not at all bad." Should we be surprised to hear a Chinaman exclaim "Extraordinary people these Europeans are who drink milk but won't touch clean and wholesome cats and dogs and rats."

THE memorable occasion of the Queen's Diamond Jubilee has called forth at least one notable poetical effusion. Sir Lewis Morris is an old friend of all lovers of poetry,

and his just appreciation, expressed in apt language, of "a reign without a blot, a life without a stain," will be generally welcomed. Who will not say with the poet—

For us alone,
Hath Fate reserved this greatest prize of all,
The longest, justest, purest happiest reign,
"The spacious times of great Elizabeth"
Show narrower far than these.

One, however, naturally wishes (and it is no disparagement of the poetic merits of Sir Lewis' performance) that the late Poet Laureate were with us to-day to immortalize the present occasion with one of those stirring political odes, so dear to the English reading public.

IN this connection we should not omit to mention the official ode of the Oxford University in honour of the Diamond Jubilee. It has been written by Mr. Courthorpe, who is Mr. Palgrave's successor in the chair of poetry, and it is to be published by the Clarendon Press.

ANY utterance of Professor Gardiner on any subject connected with 17th Century History is sure to create a stir among scholars and specialists of the period. But his *Cromwell* is noticeable for more than one reason. It seems the Professor some time ago delivered a course of lectures at Oxford without any manuscript notes, and he has now woven out and put together the main threads of his argument from some notes which were taken down at the time by two lady students, who kindly placed them at his disposal. He speaks of Cromwell as having been "in the world of action what Shakespeare was in the world of thought, the greatest, because the most typical, Englishman of the time." But the book does not pretend to say the last word on the subject.

HAS it come to this already? The *Academy* says that an advertiser in the *Queen* makes the lady ask plaintively if she has any chance of exchanging her set of Knight's Shakespeare for a bicycle. Has she indeed?

THE grave of Charles Dickens in the Westminster Abbey was visited by a large number of persons on the anniversary of his death, and one of the visitors made a suggestion that "the day in future should receive national attention." An excellent suggestion this to connect the name of Dickens with an annual national celebration.

IT is very gratifying to learn that Dr. Smiles, the celebrated author of *Self-help*, has completely recovered from the somewhat serious accident he met with some time ago.

THE *Athenæum* announces the welcome news that "Mr. William Foster, of the India Office, is about to render a service to students of Indian History and of the literature of travel by editing the Journal of Sir Thomas Roe, Lord Ambassador to the Great Mogul, 1615—19." The edition is to be prepared after collating various manuscripts in the possession of the British Museum and the India Office; and it proposes to deal with a few of the hitherto unnoticed facts in Roe's life, such as his marriage before starting on his Indian mission.

MESSRS. MACMILLAN & Co. publish *Notes on Political Economy* by "A New Zealand Colonist." The volume is not likely to contain anything new, but it may prove useful to our students.

As the *Academy* says: "Quite a literature about this ancient and interesting country is springing up." Only the other day we had Mrs. Ernest Hart's *Picturesque Burma*, and, following her in quick succession, we have now Mr. George W. Bird's *Wanderings in Burma*. Mr. Bird writes as an old resident, and a great deal of his material is drawn from official sources. His book is also supplied with maps and statistical tables, and, on the whole, is a very creditable performance.

WHAT an indefatigable worker Dr. Birkbeck Hill is, to be sure. He is now pretty old and not in very good health, and has to reside out of England, for a part of the year. Still there is no end to his editorial labours. The present *Miscellanies* are full of interest to the lovers of Dr. Johnson. Here we have the Doctor's *Prayers and Meditations*, following which we have the chapter of Autobiography which Johnson intended to commit to the flames. And then we have the Dialogues, in which Sir Joshua Reynolds parodied Dr. Johnson's conversation. Delightful reading the volumes must be.

MR. HENLEY has at last completed his edition of Burns, on which he has been engaged for a long time. The last volume of the edition will contain his essay on the genius of the poet.

MR. W. E. H. LECKY contributes a biographical introduction to the new edition of the prose work of Jonathan Swift brought out by Temple Scott. It is very gratifying to note that the Introduction is partly a reprint of Mr. Lecky's well-known essay on Swift in his "Leaders of Public Opinion in Ireland," of course with additions and alterations, since Mr. Lecky is no longer a Home Ruler. We believe it is a matter of general regret that his "Leaders" is a book now practically unavailable, there being only a few limited copies accessible to readers even in a place

like Oxford. And those of us who still remember the thrilling eloquence and the passionate pleadings of this early performance of Mr. Lecky are truly grateful to him for this Introduction. As was to be expected, he is very full on the political and industrial situation in Ireland, and advantage is taken of this occasion to correct some of his earlier immature views.

THE first series of Professor Tiel's Edinburgh Gifford Lectures, under the title of "The Science of Religion in its Historical Development," will shortly be published. Dr. Hastie, whose name is familiar to us in Calcutta, has withdrawn the action brought by him against the learned professor as the result of a compromise effected between them.

MR. ANDREW LANG has made an excellent translation in the eighteenth century manner of the Pope's new poem. The praise of frugality is the subject handled by His Holiness. The first half of it deals with the diet of the wise, while the second half describes a wanton feast.

The directions given and the suggestions made—to say the least of them—are really very refreshing. For example, about the "laws of frugal fare" we are told—

"Neatness comes first! Be thy spare table bright
With shining dishes and with napkins white."

This is nothing very new or original we must say; but none the less is it not often necessary to remind people of it? Would it not improve many a man's enjoyment of his scanty dinner if it were always remembered?

Then again we are warned against trusting too much the "rasy god" and recommended not to neglect the fragrant berries of Moecca, for "digestion waits on pleasure" as we sip the dark fluid. Thus can we be safely led to a "green old age."

WE quote the *Academy*—"The Director of the New York Library has discovered a disinfectant for books, which he claims to be perfect. He places the volume in an air-tight box, with a sauce of solution of formalin, and in an hour's time the vapour has saturated every leaf and has destroyed every germ. Trials of this system have been wholly successful."

THE catalogue of Gibbon's Library at Lausanne has recently been added to the treasures in the British Museum. The catalogue itself is a curiosity, and we are told that many of the entries are made on the backs of playing cards and in the clear handwriting of the historian himself. It may interest our readers to know some of his favourite English books, of which we give a very short list below:—

Addison; Anson's Voyages; Bacon's Essays; Blair's Rhetoric; Cook's Voyages; Hume's Work, &c. We

unfortunately miss the names of some of our greatest favourites, especially among the poets. Is it because the matter-of-factness of the historian's mind revolted against their loftier, visionary ideals?

THE *Academy*, in one of its recent numbers, publishes some sort of a return of the Literary favourites of the day. books that are just now selling in different parts of London as well as in other large centres in the country. This statement of the demand of books in each locality is very curious reading and should afford material for serious thought. The part of the Metropolis where "the pulse of gain" throbs quickly, extending on to Trafalgar Square, delights in honouring the hero of Trafalgar, the founder practically speaking of the maritime supremacy, and hence the commercial ascendancy of Britain, and will have nothing to do with the polished Master of Balliol; but of course the locality which is overlooked by the stately domes of St. Paul's will not also neglect the record of the fortunes of the Papacy. Going on a little further to the fashionable quarter of London, we find Jowett, with his "sweet reasonableness" his gentle cynicism yet unbounded sympathy with all that is best and noblest in modern English life—Jowett, the idol of successive generations of young Oxford men, the founder, so to speak of, a new cult in England, the hero of the hour. But every Englishman is also a true-hearted lover of his country, and glories in glorifying them who have helped to make England what she is at the present moment. Hence neither Nelson nor Roberts is neglected. Coming to sea-side Brighton, standing, as it does, on the edge of that narrow strip of silvery water which has proved the salvation of England on many a historic occasion, we find Jowett displaced from his place of pre-eminence to be the third in the list of favourites, while the first two places are occupied by the warriors of the nation—Lords Nelson and Roberts.

It is with considerable pleasure that we remind our readers of the short biographical and critical notice of Toru Dutt in Mr. Gosse's *Kit-kats*. We are there told how, in August 1876, when the London publishing world was practically asleep, and Mr. Gosse was upbraiding the whole body of publishers in the presence of Professor Minto, the then Editor of the *Examiner*, a curious looking packet came in by the Indian mail, containing a pamphlet printed in blurred type at Bhowani-pore at the Saptahik Sambad Press—a pamphlet which, from its outward appearance, "seemed specially destined to find its way hastily into the waste paper basket." We are told further how the feeling of indifference with which the book was at first received soon gave way to feelings of rapturous delight as the reviewer came across passages like this:—

The Far East glows,
The morning wind blows fresh and free,
Should not the hour that wakes the rose
Awaken also thee?

All this has a deep meaning for us in India. Cannot something be done to make the writings of

this tender-hearted girl more widely known among us—this girl, whose life was so full of promise, but who alas! died so young? Even a hurried examination of the short collection of her poems at once convinces one of the sweetness of her numbers, her extensive reading, the allusiveness of her writings, and her beautiful power of a adaptation. Invoking her favourite tree in one of her poems she says:—

Mayst thou be numbered when my days are done
With deathless Trees—like those in Borrowdale,
Under whose awful branches lingered pale
"Fear, trembling hope and Death, the skeleton,
And Time, the shadow."

Every one recognises the passage, and the aptness of the quotation. What more natural, in describing a beautiful object of nature, than to go to that votary of nature, who believed her to be inspired with a soul and capable of being loved with a personal love?

Let us devoutly hope for the fulfilment of Mr. Gosse's prophecy: "When the history of the literature of our country comes to be written there is sure to be a page in it dedicated to this fragile exotic blossom of song."

Professor Saintsbury's *Nineteenth Century Literature* is practically the last full and exhaustive treatment of the subject. In it, unfortunately, we find no mention of Toru Dutt. Of course, from the necessities of the case, the writer had to omit many names.

To speak of living authors and contemporary topics without any bias or without giving rise to painful controversies is no easy matter.

But Toru Dutt is long dead; no heated controversy rages round her name; and her merits and demerits as a writer can now be judged without the intrusion of what Matthew Arnold has called "the personal element" in criticism. Is it too much to hope that this omission may be supplied in the next edition of Professor Saintsbury's book?

REVIEW.

We have lying on our table a poetical work by Babu Jogindra Nath Bose, B.A., called *Kabata Prasanga*. Babu Jogindra Nath is the author of a life of Michael Mohi Sahan Dutt, and is not unknown to the Bengali reading public. The present work is a collection of 14 short pieces—all more or less moral and religious in their tone. One poem by its very title especially attracts attention, and, as the author himself says in a note, is suggested by the queenly sympathy and motherly solicitude of our Queen-Empress towards the starving millions of her Indian subjects during the recent famine. In this poem, after describing the horrid devastations wrought by starvation in the land, the author makes the Queen exclaim—"Oh God, Shower Your mercies on us; lend me strength to relieve this misery of my India, to wipe off the tears of my weeping subjects, weak woman that I am. Strengthen me with Your strength to do this great and good, this glorious work." The above is not a literal but a faithful rendering of the author's stanza. In another place, speaking of the wars of the present century, the author makes the Queen shudder at the sight of ruthless bloodshed, and her humanity

is once more depicted in vivid colours. Sentiments like these clothed in simple poetical language, placed before those who depend entirely on the vernacular literature of the province, can produce only good effect, and from this point of view we welcome this little publication, though, we must say, we did not observe any surpassing lyrical beauty in the pieces.

One other piece we would wish to particularly mention; it is the ascent to Heaven of Isvar Chandra Vidyasagar. A pure and noble life, entirely devoted to the social regeneration of the country, throughout marked by the spirit of self-sacrifice, at its close, is rewarded with this crowning reward of admission into Heaven; but even in Heaven the soul cries out for the loving embrace of the earthly mother. We would commend these sentiments to our youthful readers.

UNIVERSITY AND EDUCATIONAL INTELLIGENCE.

The following form of Admission Register is prescribed for use in Secondary Schools, by order of the Admission Register. Director of Public Instruction, Bengal:—

1. Number.
2. Name of boy.
3. Age.
4. Father's name and guardian's name.
5. Residence.
6. School from which the boy comes.
7. Class in which he was reading.
8. Class into which admitted.
9. Number and date of transfer certificate.
10. Date of admission.
11. Remarks.

The headings prescribed above are essential, though others may be added at the discretion of the authorities of a school.

In filling up column 4 in instances where the father is the guardian, one entry will be sufficient, but when the guardian is not the father, the entry should be somewhat as follows:—

Hari Das Banerjee ... (F.)
Sripati Mukherjee ... (G.)

The father's name must invariably be entered.—See transfer rule 1

The following memorandum has been forwarded by the Director of Public Instruction to all Inspectors of Schools and Principals of Colleges:—

A Concession.
With a view to giving relief to a very large number of poorly-paid Government servants whose duties are directly concerned with the Education Department, I hereby notify that teachers in Government schools drawing salaries not exceeding Rs. 50 a month will, from the 1st August 1897, be allowed the privilege of educating in the school in which they are employed one son free and one son at half the usual rates of fees. This concession does not apply to nephews or wards.

2. Government pensioners who retired from service in the Education Department, and whose pensions do not exceed Rs. 25 monthly, may be allowed similar privileges. The concession may also be extended to the orphans of officers who died in the service of the department while in the receipt of pay not exceeding Rs. 50 a month; also to the orphans of pensioners of the department who were drawing pensions not exceeding Rs. 25 monthly.

3. Head Masters of Government schools may decide cases coming under Rule 1.

4. Cases coming under Rule 2 should be decided by Inspectors of Schools, to whom application should be made by the fathers or guardians, as the case may be.

5. The concessions granted under these rules are liable to forfeiture by students who are not well behaved or who fail to pass their class examinations.

We published below the programmes of the Middle Scholarship and the Upper Primary Examination for 1897:—

Programme of Middle Scholarship Examination, 1897.

Date of examination.	Hour.	Subject.	Full marks.
1	2	3	4
Wednesday, 15th September	10 A.M. to 1 P.M.	Vernacular Language (Prose and Poetry), Grammar and Composition.	150
Ditto, ditto ...	2 P.M. to 5 P.M.	Geography	100
Thursday, 16th September	10 A.M. to 1 P.M.	Arithmetic (Native and European).	150
Ditto, ditto ...	2 P.M. to 5 P.M.	History	50
Friday, 17th September	10 A.M. to 1 P.M.	Geometry and Mensuration.	50
Ditto, ditto ...	2 P.M. to 5 P.M.	Sanitation and Physics	100
Saturday, 18th September	10 A.M. to 1 P.M.	English Language, Grammar, Composition and Translation.	150

Programme of Upper Primary Scholarship Examination, 1897.

Wednesday, 15th September	10 A.M. to 1 P.M.	Vernacular Language and Grammar.	150
Ditto, ditto ...	2 P.M. to 5 P.M.	History and Geography.	100
Thursday, 16th September	10 A.M. to 1 P.M.	Arithmetic (Native and European).	150
Ditto, ditto ...	2 P.M. to 5 P.M.	Geometry and Mensuration.	100
Friday, 17th September	10 A.M. to 1 P.M.	Sanitation, and either Physics or Agriculture.	100

The following memorandum has been forwarded to Inspectors of Schools and Principals of Colleges by the Director of Public Instruction, Bengal:—

The *Sisurajana Patiganit* (published in two parts), by Babu Kali Pada Bose, M.A., Professor in the Dacca College, is remarkably well adapted as an early manual of arithmetic for imparting the simple rules to the youth of Bengal. The book is written in a clear style and is illustrated by diagrams. These will prove an admirable help to the student to understand the rules, and by their aid the study of the subject is rendered agreeable and pleasant at the outset.

I think the book should find a place in the libraries of all the secondary schools in which the medium of instruction is Bengali.

Babu Kali Pada Bose's *Algebra Made Easy* (in English), which is also published in two parts, is well suited for students of High Schools reading the Calcutta University Entrance Course. The work is replete with examples, and the solutions which are given are carefully worked out and will show to students how best to send in their answers when they are undergoing the ordeal of examinations.

Both the Arithmetic and the Algebra would prove excellent prizes to be given to deserving and successful students.

THE CALCUTTA UNIVERSITY INSTITUTE.

The opening meeting of the New Session of the Calcutta University Institute was held on Saturday, the 24th July, under the presidency of the Rev. Protap Chandra Mozoomdar, when the Hon'ble Kali Charan Bannerjee delivered a most interesting and instructive speech on the "New Session." The burden of his speech was the duties and responsibilities of a collegiate life, and he aptly began by insisting

on the absolute need of a total dependence on God in every sphere of action in our life. He also spoke of the great usefulness of patience, of constant introspection and self-examination in a scholar's life, and he quaintly illustrated the necessity of combining both the analytic and the synthetic method in our studies before we can hope to have a fairly sound knowledge of any subject.

The Hon'ble Justice Gooroo Das Bannerjee, in addressing the meeting, congratulated the learned lecturer on his election to the Bengal Legislative Council, and in his own happy way went on pointing out, how, if the Calcutta University has but just elected Babu Kali Charan to help that august body, the Provincial Legislative Council, in their deliberations, we have had the advantage of his sound advice and hearty co-operation ever since the foundation of the Institute. Justice Bannerjee gave us a few instructive hints as to the way literature should be studied, explaining especially how the mere liking for literature, which is common enough among all classes, is not enough,—and his exposition of the allegory of the destruction of the Hindu Cupid was truly impressive.

The few words that the Rev. Mr. Mozoomdar addressed to the meeting went straight to the heart of everybody and made a deep impression. Even the thrice told tale of the German teacher, unbarring himself before the young men of his class, came from him with an impressiveness truly wonderful. He said he takes his stand absolutely on morality and reminded us of the beneficent influence exercised over the minds of the younger generation of Oxonians by the life and example of men like Green and Jowett—an influence which, we hope, as he hopes, has spread as far as India, and is affecting us here also.

The meeting separated with a vote of thanks to the chair, which was proposed by Rai Jotindra Nath Chaudhuri, and seconded by Dr. Nishi Kanta Chatterjee.

A second meeting of the Calcutta University Institute was held on Friday, the 30th July, at 6 P.M., when a portrait of the late Rai Bunkim Chandra Chatterji Bahadur, C.I.E., was unveiled by Babu Protap Chandra Mozoomdar. The proceedings began with the reading of the Under-Secretary's report, which stated that, at a public meeting held in the Town Hall to take steps to perpetuate the memory of Bunkim Chandra in a suitable manner, Rai Bahadur Raj Kumar Sarvadhikari and Mr. C. R. Wilson were elected Joint Secretaries. Of the total amount collected for the purpose, a sum of rupees one hundred was given to the Calcutta University Institute for a portrait to be kept in a prominent part of the Hall, and the remainder to the University of Calcutta.

The Hon'ble Mr. Justice Bannerjee, in asking the Rev. Protap Chandra Mozoomdar to unveil the portrait, spoke of the great work done by Bunkim Chandra in infusing vitality into the Bengalee language and emphasised the fact that he needs no monument or memorial to perpetuate his memory, as his name remains engraved on the hearts of a grateful people, and he, by his novels and religious tracts, has built up a

memorial for himself far more lasting than any of brass or stone.

The Rev. Mr. Mozoomdar feelingly referred to Bunkim Chandra's connection with the Calcutta University Institute in his capacity of the President of the Literary Section, and pointed out how he was a student all his life. Speaking of the plan of his work, the learned speaker said: "He assimilated, he conceived, he expressed." In this, we also feel sure, lay the secret of his success. To take an example which readily occurs to everybody, the plots of some of his novels were suggested by English novels. But he gave such a local colouring to whatever he borrowed, he made everything his own so thoroughly, he adapted everything to the conditions of Indian social life so artistically, that we forget to think of the original in our admiration of the skill of the artist and the wisdom of the moral teacher. For a moral teacher Bunkim undoubtedly was throughout his life. As Mr. Mozoomdar incidentally mentioned, if the lessons taught by him be carefully garnered and laid to heart, Bunkim will be found to be a greater reformer than many of the professed reformers of the day.

The portrait, which is the work of Babu Bannapada Bannerjee, a well-known artist of this city, and which we are glad to say is an excellent likeness of our late lamented friend, was then unveiled amid cheers; and the meeting separated with a vote of thanks to the chair, which was proposed by the Hon'ble Kali Charan Bannerjee.

CALCUTTA, ITS ORIGIN AND GROWTH.

(By Bhojanath Chandra.)

(Continued from page 242.)

THE European town rose about the Fort, "round and close to which," says Price, "English settlers by degrees built themselves very neat, useful, if not elegant, houses, laid out walks, planted trees, and made their own little district neat, clean, and convenient." According to Captain Hamilton, "the then town was built without order, as the builders thought most convenient for their own affairs, every one taking in what ground best pleased them for gardening, so that in most houses you must pass through a garden into a house; the English building near the riverside, and the Natives within land." In the middle of the English town was a large plot of open ground called the "Green," which lay on the eastern face of the Fort, and had in its centre the Lal Digi. On the north-west corner of the "Green" stood the old St. John's Church built in 1716. To the north-east corner, on the site of St. Andrew's Church, was erected a court house for the Mayor in 1727, from which is to be dated the first introduction of the English law in our land. There was a hospital here from some time before this. Close by was Lal Bazar, said to have been set up by one Lal Mohan Bysack, an early settler who had excavated also the Lal Digi. Kasaitola was then a suburb, and Chowringi a dense forest. From Chandpal Ghât all to the south extended

a jungle. No ladies then came out from England. The Eurasian population had begun to grow, and a Charity School (the Free School) was founded for their education. The present St. John's Churchyard was then the European burial-ground. Here lies interred Job Charnock with his Hindu wife beneath the mausoleum at the north-east corner of the ground. And here, too, lies buried that Dr. Hamilton who cured Ferokshare, and procured the Company their valuable privileges.

In the course of its progress the rising town suffered from a severe cyclone in 1737. The following account of that cyclone appeared in the *Gentleman's Magazine* for 1738-39, then published in England by Mr. Cave, with Dr. Johnson on his staff:—"In the night between the 11th and 12th October 1837, there happened a furious hurricane at the mouth of the Ganges, which reached 60 leagues up the river. There was at the same time a violent earthquake, which threw down a great many houses along the river-side: in Golgatta (Calcutta) alone, a port belonging to the English, two hundred houses were thrown down, and the high and magnificent steeple of the English church sunk into the ground without breaking. It is computed that 20,000 ships, barks, sloops, boats, canoes, &c., have been cast away. Of nine English ships then in the Ganges, eight were lost, and most of the crews drowned. Barks of 60 tons were blown two leagues up into land, over the tops of high trees. Of four Dutch ships in the river, three were lost with their men and cargoes. Three hundred thousand souls are said to have perished. The water rose 40 feet higher than usual in the Ganges." The forty-foot high storm-wave must be taken with abatement; it was no more than 14 feet high in the great cyclone of 5th October 1864. But in 1737 the centre of the cyclone must have passed over Calcutta, and it carried boats two miles, and not two leagues, inland into Dingabhangra, so called from the *dingies* blown and broken up there.

The cyclone was followed by a famine in 1738, and by the eruption of the Berghis (Mahrattas) into Bengal in 1742. From considerations of safety "the Indian merchants of the colony," says Orme, "requested and obtained permission to dig a ditch at their own expense round the Company's boundary from the northern part of Chuttanuddy to the southern part of Govindpur. This would extend seven miles, while the force to defend it did not exceed 300 Europeans and 500 peons. In six months three miles were finished, when the inhabitants, seeing that no Mahrattas had ever been on the western side of the river, within sixty miles of Calcutta, and that Aliverdi exerted himself vigorously to prevent their incursions into the island of Kasimbazar, discontinued the work, which from the occasion was called the Mahratta Ditch." It was originally proposed to carry the ditch leaving out Halsei Bagan. But Omichand lived there, and exerted his influence to have his residence included within its circle. Traces of the old Mahratta Ditch are yet visible about the Shambazar Bridge.

From 1742 to 1756 is the most interesting period for review in the history of Old Calcutta. There is

the map left by Orme, and there is the account left by Holwell, to help us in our research. Orme's map represents Calcutta, as it was in 1756, just before its capture by Suraja Dowla. It appears to have reached much enlarged bounds, and extended within the Mahratta Ditch, including the out-districts of Baniapakur, Pataldanga, Tangra and Dollond within its limits. Beyond lay the Salt Water Lake, then much larger and deeper, and overflowing every year during the rains. The area which Calcutta covered in those days was 8,522 bigahs, or half the ground on which it now stands. Out of these 8,522 bigahs, the Company owned 5,472 bigahs. Such places as Hogul-kuria, Simla, Mirzapur, Malanga and others then belonged to other zemindars who for many years declined to alienate them to the English. Raja Krishna Chandra Ray then held a good deal of ground in and about Calcutta, for which the Company paid him rent at the rate of Sicca Rupee 1 per bigah from June 1746. Simla, in the heart of the town, was then his property.

Localities were then named not from any remarkable person or incident, but from certain trees. Thus the quarters Shastitola, Bartala, Nintala, Nabutala, Kadamtala, Amratola, Champatola and Taltala were so called from particular peepul, banian, nim and palia trees that were conspicuous objects in them. A few of these trees yet exist, such as the Shastitola peepul tree, on the Ahiritola Road, below which Bastam Charan Sen, grandfather of Mathura Mohan Sen, used to sell cowries more than 150 years ago, which flourishes to this day. The Bartala banian tree, on the Chitpur Road, also exists to this time. There is a tradition about this Bartala tree that has been forgotten now. The land on which it stands belonged to the Sovabazar Rajas, whose *hookum* was to cut off the fingers of the man who dared to tear its leaves, to strike off his hand if he cut down a branch, and to take off his head if he laid the axe at its root. The Nintala tree stood till some twenty-five years ago, when it perished in a fire that broke in the neighbouring timber-yard. Certain wards were called also after the kind of people living there. Kumartoli was called from the potters living in it, and Baniatola from the Banias. Jora-anko, then known as Jugulsetu, was so named from a pair of bridges over a *nullah* or drain. Only Jaunnagar, now Jaunbazar, appears to have been called after a man of the name of Jaun.

The principal ghâts of that period were Bonomali Sircar's Ghât, Haatchola Ghât, Nintala Ghât, Patharia or Stono-laid Ghât, Kadamtala Ghât, Hazuri Mal's Ghât, Killa Ghât on the southern extremity of the Old Fort, now Koila Ghât, Kucha-gudi Ghât, that is, now Colvin Ghât, and Chandpal Ghât, where one Chand Pal kept a grocer's shop.

From people enclosing as much ground as it pleased them round their houses, the heart of Calcutta in the olden times abounded with gardens and tanks that are all now in the suburbs. The names of some of these ancient gardens still survive. They are Jorabagan, or two side-by-side gardens; Rambagan, named from some one called Ram; Sett Bagan, which

belonged to the Setts; Ratan Sircar's Garden; Chorebagan, the quarter of the thieves; Surtiban, which had been won in a lottery; Nandanbagan, Halsibagan, and Hatibagan, the depôt of elephants. A few of the old tanks of that period are Shampukur, Bhangpukur in Muthoor Sen's Garden Lane, now filled up; Hanspukur, also filled up; the large Machooabazar or Bysack Digi, Hazuri Mal's tank in Bowbazar, Baniapukur, and the Lall Digi or Tank Square.

One proof of the extension of the town and the increase of its population is afforded by the number of its bazars. There were, according to Holwell, "no fewer than eighteen of them, great and small." The Barabazar headed them all. Next to it was Lal Bazar, where European goods were sold. The other bazars of note were Baugbazar, so called from a *baug* or garden; Shambazar, Shovabazar founded by one Shovaram Ghosh; Hautkholabazar, Rambazar, near Pathuriaghat, founded by Ram of Rambagan; Machooabazar, the fish market; Murgihatta, the fowl market, and Jaunbazar.

(To be continued.)

NOTES BY PROFESSOR JYOTISH CHANDRA BANNERJEE, M.A.

To the readers of the *Calcutta University Magazine*, it may be a pleasant surprise to

Raja Ram
Mohun Roy.

be told that the great Ram Mohun Roy's name finds a place in one of those incomparable volumes that make up the *Diary* of Henry Crabb Robinson, the friend and associate of Lamb, Coleridge, Wordsworth, and a whole host of other shining lights of the time. To our mind, it is, perhaps, the most fascinating of latter-day literary diaries; and it would be but doing the barest justice to its merits to characterize it as a grand repertory of the wit and wisdom of the choice and master spirits of England in the first half of the present century, chronicled by one of the funniest and most even-balanced of human souls. It is not proper that our readers should be kept long from what the keen-witted English diarist has got to say with regard to the distinguished Bengalee. Describing a dinner-party given in honour of the Raja, under date October 17th, 1831, Crabb Robinson thus jots down his impressions of the great Hindu:—"Went to Highbury by way of Perceval Street. I arrived late at Mr. Bischoff's, having mistaken the dinner-time by an hour. Of little moment this, I found a large party assembled to see the famous Brahmin. Ram Mohun Roy published a volume entitled 'The Precepts of Jesus,' closely resembling a work for which a Frenchman was punished under Charles X, it being alleged that to select the *moral* parts of the Gospel, excluding the supernatural, must be done with the insidious design of recommending Deism. That Ram Mohun Roy was a Deist, with Christian morals, is possible. He took care, however, not to lose *caste*, for the preservation of which the adherence to precise customs is required, not the adoption of any mode of thinking. He died in the year 1833, and

I was informed by Mr. Crawford, who was acquainted with the Brahmin's man-servant, that during the last years of his life he was assiduously employed in reading the *Shasters*,—the holy scriptures of his Church. Voltaire says somewhere, that were he a Brahmin, he would die with a cow's tail in his hand. Ram Mohun Roy did not deserve to be coupled with the French scoffer in this way. He was a highly estimable character. He believed as much of Christianity as one could reasonably expect any man would believe who was brought up in a faith including a much larger portion of miraculous pretensions, without being trained or even permitted, probably, to investigate and compare evidence. He was a fine man, and very interesting, though different from what I expected. He had a broad laughing face. He talked English very well—better than most foreigners. Unfortunately, when I saw him, he talked on European politics, and gave expression to no Oriental sentiment or opinion. Not a word was said by him that might not have been said by a European. This rather disappointed me; so after dinner I played whist, of which I was ashamed afterwards." The extract speaks for itself and hardly needs any comment.

IF we had to name off-hand a passage of modern English prose which more than Macaulay.

any other in its entire range is an illustration in point of the Coleridgian dictum that genius invariably pays usurious interest for what it borrows, we would feel little hesitation in pointing to that much-admired and often-quoted one in Macaulay's *Essay on Ranke's "History of the Popes,"* in which the charming essayist, in his usual felicitous way, attempts a forecast of the future of Catholicism and the Catholic Church: "She (the Catholic Church) may still exist in undiminished vigour when, perhaps, some traveller from New Zealand shall, in the midst of a vast solitude, take his stand on a broken arch of London bridge to sketch the ruins of St. Paul's." This really delightful passage imbed itself in the memory of every reader of Macaulay without any conscious effort on his part. It is one of those passages in the *Historical and Critical Essays*, which we cannot help enjoying, were we to renew our recollections of that eminently interesting volume for the hundredth time. Our readers will, no doubt, be delighted to know that the passage in question, is an unconscious borrowing from 'Dear Mrs. Barbauld,' as Henry Crabb Robinson used to call her, who in a poem entitled "1811," written in heroic rhyme, prophesies that, "on some future day, a traveller from the Antipodes will, from a broken arch of Black Friars' Bridge, contemplate the ruins of St. Paul's." (Henry Crabb Robinson's *Diary*, Vol. I.)

PHYSICAL EDUCATION IN BENGAL.

By R. L. S.

It is admitted on all hands that the real progress of a country chiefly depends upon the culture imparted to its youths. A country with a sound and

perfect system of education has always risen high in the scale of progressive nations. Let us then first of all try to ascertain what system of education is that which may be called perfect. The wise Seneca hath said, *mens sana in corpore sano*, a sound mind in a sound body. In ancient days the Indian student was required to undergo a certain preliminary training which aimed at the culture or development of his mind, body, and his moral principles. The progress in the different branches of human knowledge attained by the ancient people of India is still looked upon by modern civilized nations with the greatest degree of respect and with no little wonder, and the reason is that the Indian system of education was based upon sound principles. A system of education, therefore, which aims at a harmonious and systematic development of the intellectual, physical, and moral faculties of man can alone be called perfect.

How different is then the system of education imparted to the youths of this country at the present time. The end and aim of the educational institutions of the present day is to enable the students to pass the University examinations. And the result is that the young man after finishing his education finds himself completely at sea when he is going to enter the world. He looks pale and emaciated, and is scarcely fitted to accomplish any arduous work requiring strength, stamina, or moral courage. In order to remedy this state of things strenuous efforts must be made by the Government and by the people themselves. Otherwise it would be extremely difficult in future to remove the growing evil.

In this article I would only try to point out to the reader the utility and importance of physical education, while other considerations and agencies of a sound system of training will be discussed in another article. Let me, therefore, in the first place, try to impress upon the mind of the student that as the passing of the University examinations successfully is important, the keeping intact of the health and the organs of his body is in no way less important. For if, after finishing his education, he comes out of college ruined in health, what good will he be to himself and to his fellowmen?

Indeed, there is nothing from which mankind in the present day suffers more than from the want of reverence for the human body. The mass of men, even the most cultivated, are content to pass their lives in the deepest ignorance of its structure and of its most simple laws. All active sympathy with its fate, or interest in the infinitely varied details of its health and disease is handed over to the medical profession into whose principles of action the public are not to enter. In the education of childhood and youth, no knowledge of the body is imparted, no instruction is given for the conduct of the future physical life. Bodily health, the proof of a virtuous physical life, is not proposed as a chief end of our endeavours, nor regarded as an honour to its possessor. Length of life and its proper and only beautiful termination in extreme old age after the gradual extinction of its vital powers is by no means considered a noble goal for

man's aim. In short, in whatever direction we look, we find that the body and matter in general hold a very secondary place in man's reverence. Whence has arisen this extraordinary and arbitrary mode of judging of the elements of nature? Matter is as noble as the spirit, the body as the mind. To separate the one from the other is to destroy the harmony of nature. The mind is intimately connected with the brain which is nothing but matter. It may thus be observed that our bodily and mental interests are inseparably bound together. It is, therefore, the duty of all men to study the laws of their body no less than those of their mind. Can you have a healthy mind without a healthy brain? Certainly this is impossible. Therefore, provision for the one is as lofty and moreover just as difficult an endeavour as for the other; and indeed the only true method of attaining the highest development of man is by equal regard and attention to the interests of both. Physical strength and activity, beauty of form as well as health, should be sought after and valued no less than beauty and power of mind. We must learn to value equally all our parts, since no one can thrive alone. It should be our duty to study to perceive an equal beauty in all the different elements of human nature and to endeavour that all shall be duly and equally developed.

Literary pursuits, intellectual enjoyments, poetry and other subjects of the above nature engross our attention. But the physical sciences and bodily sports and exercises have but little comparative interests for us, and the equal claims of the physical laws of life to our study and obedience are unmet. The educated classes of our countrymen seem to think that athletic frames and a keen relish for bodily exercises and sports are characteristics of the poorer classes, and that their own peculiar province is the cultivation of the mind and not of the body. This is a dangerous error. No one of our powers, either mental or physical, can ever be neglected with impunity. If the man of letters does not suffer sensibly, from his one-sided culture and from the weakness of his physical frame, his unfortunate children shall assuredly do so. They will be born exactly so far degenerate, puny and exposed to disease, as he has failed in his attention to his bodily powers. He who neglects his bodily powers need not hope to be truly a healthy writer or thinker. For, if the body is feeble, puny, and prone to disordered sensations, and if there be not a keen relish for the pleasures of the senses such as proceeds from healthy and well-exercised bodily organs, the mind will to a certainty be wanting in some of the elements which aid in forming true literary excellence. There will be a want of healthfulness of serenity, of sustained vigour, of natural taste, and enjoyment of life, which are the characteristics of a healthy and equally-balanced mind. There is scarcely one of us of the educated classes whose physical state is not a disgrace to him. • Poor, weak, diminutive, thin, pale, puny, dyspeptic beings, we are unworthy of the name of man, whatever learning or mental attainments we may possess. We may dazzle our fellowmen by these one-sided accomplishments, we may win their short-sighted praise; but we shall not cheat nature,

nor reap aught but her punishment for us and our children.

When our days of physical affliction come, as come it certainly will, to every one who neglects his body when the retributive hand is laid heavily on ourselves, or our children, then shall we feel the vanity and delusiveness of our preference for one set of our faculties above the other. It is absolutely impossible for either body or mind to be truly healthy and well-balanced when the chief attention is paid to one set of faculties, and the others are comparatively neglected. This great truth is completely disregarded in our theories of life, and the consequences have been most disastrous to all of us. Each man therefore should take exactly as much pride in the cultivation of the bodily as of the mental qualities, feeling deeply the grand truth that the interests of our race are just as much bound up in the promotion of the one as of the other. We should cultivate all those manly exercises and sports which promote bodily health and vigour just as sedulously as we cultivate the mental and moral virtues, and should have an equal honour for physical as for mental excellence whenever we see it.

Let our students and young men take a note from the following extract from Martineau's "Health and Husbandry":—

"It is of great importance to persons of sedentary occupations to obtain brisk exercise as the first act of the day. Whether it shall be walking or some vigorous exercise at home, is a matter of choice; but a man will study all the better after breakfast for having cheered his spirits and quickened his circulation by a walk; he becomes fresh and the more suited to work. Good meals at moderate intervals and the stomach left at rest between some interval—an interval of active exercise is best—between books and food; a leisure hour after dinner, and cheerful conversation after it; a short nap, for those who need or like it after dinner; light occupation in the evening—literature or correspondence with more or less social intercourse, music or other recreation. These are each and all highly desirable; but the most indispensable of all is strenuous and varied bodily exercise.

Many men believe even now that they are fully discharging their duty by quitting their books an hour or so before dinner, buttoning up their coat, taking their umbrella, and going forth for a constitutional walk. A man who goes away in this way alone along a familiar stretch of road and unable to escape from the same thoughts he has been engaged with all the morning had really better be asleep at home. His brain would get more varied action by sleep than by such exercise as this.

There is a remedy, however, if he lives within the reach of a gymnasium, such as several of our towns are now supplied with. We ought to have one in every place where any sort of education is provided for, for physical education is of at least as much consequence as anything that is taught in our schools. Under the instruction of a master of physical exercise, the weak part of any man's anatomy may be brought up to an equality with the rest in a very short time."

It is laid down by physiologists as a universal law of the human body, that the nutrition and vigour of every organ is promoted by a due amount of appropriate exercise, while, on the contrary, malnutrition or atrophy and enfeeblement are attendant on the want of it. All parts of the frame are constantly undergoing a process of decay and disintegration whether they be used or not. This is an essential characteristic of life. But if they are actively employed, each in performing its own special function, the waste is made up by the supply of new materials from the blood and their vigour and development even tend to increase. The exercise of any part invariably draws towards it a current of blood and it is from this fluid that every organ derives its nourishment. If, on the other hand, a part be not used, the natural process of decay is not counterbalanced, and a greater or less degree of enfeeblement results. Exercise in short feeds, strengthens an organ; want of exercise weakens and starves it.

The law of exercise therefore is a universal law, applying to the whole body. It has been ascertained by conclusive observations and experiments both in the case of man and the lower animals and is verified by all experience. It forms indeed the most important and fundamental principle of physiology and one upon which all scientific writers on the subject are agreed.

Dr Carpenter in his principles of human physiology also writes thus:—

"The demand for nutrition arises not merely from the exercises of the formative powers which are concerned in the building up of the organism, but also from the *degeneration and decay* which is continually taking place in almost every part of it, and the effects of which if not antagonized would speedily show themselves in its complete disintegration. The muscular and nervous tissues are doubtless subject, like all others that are distinguished by their vital activity, to the law of limited duration; for we find that when not called into use they undergo a gradual disintegration or wasting, which is not adequately repaired by the nutritive process. But the very manifestation of their peculiar vital endowments determines an afflux of blood towards the parts thus called into special activity; and from this, it comes to pass that the nutrition of these tissues is promoted instead of being impaired by use. So that their constant exercise occasions an augmentation rather than a diminution of their substance—a due supply of the requisite material being always presupposed.

The formative activity of muscles and nerves is so closely dependent upon the active exercise of their functional powers that *atrophy* is certain to supervene if this be interrupted. Even the bones of a limb will suffer in consequence of atrophy of the muscles consequent upon disuse."

The frame of every individual bears within itself the germ of perfectability, and this perfection may only be attained when the laws and agents which regulate its growth and development are faithfully observed and duly administered. There are two processes generally marked in the growth and development of the human body. The one is the mere in-

crease of height usually completed about the eighteenth or nineteenth year, and the other is the bringing to proper size, perfect conformation, and highest capacity, the several parts of the whole body, which is seldom completed before the twenty-third or twenty-fourth year. The first part of the process of development is already accomplished at birth, but the second part, that is, the bringing of each of the different limbs of the body to its completion, remains to be accomplished. This ultimate development is a quite different operation from the first, the one being as it were the unfolding of the original germ, while the other consists in the adding to, and consolidation of, the different parts of the body by agents and laws about which we are daily becoming more and more familiar.

It has been ascertained from experience and observation that physical exercise is the chief agent of progressive bodily culture. There may be other important agents in the growth and development of the human frame, such as fresh air, nutritive food, habits and occupation, but the place which exercise occupies during the greater part of the period of growth and development is unquestionably the most important of all. Let us then try to explain what is exercise, what does it do, and how does it do it? Exercise may be defined as muscular movement produced by muscular contraction, by which indeed every motion of the living organism is accomplished. But this movement must be a movement of sufficient force so as to engage the energetic contraction of the muscles employed, and thereby causing the destruction and renovation of the tissues of the human body which is the essential object of exercise to accomplish. Exercise also quickens the circulation of the blood and helps the respiratory organs in accomplishing these functions more vigorously. During active exercise the act of breathing becomes greatly accelerated, each inspiration is larger in volume, and each follows each in quicker succession than when the body is inactive. Thus, every breath gives up a load of wasted material of the body in the shape of carbonic acid and its place supplied by life-giving oxygen from the surrounding atmosphere with a greater quantity than usual. It may thus be seen that on the two powers, muscular and respiratory, depends the ability to perform all bodily exercise, and the result, therefore, of all systematic exercise is the increase of the size and power of the muscles employed and the promotion of health and strength of the whole body by increasing respiration and quickening circulation. The material frame of man is composed of innumerable atoms. Each separate and individual atom has its birth, life and death. The strength of the body, as a whole, and of each part individually, is in relation to the youth or newness of its atoms. The strength of the body is consequently attained by, and is retained in relation to, the frequency with which these atoms are changed by shortening their lives and by hastening their removal and replacement by others. Whenever this is done by natural activity and by suitable employment, there is an advance in size and power until the

ultimate attainable point of development is reached. A system of training which directly aims to accomplish the above object with regard to human body is the province of physical education to deal.

(To be continued.)

LITERARY NOTES.

Benson.

MR. BENSON's story of the Greek War of Independence is to have the title of *The Vintage*.

MR. KIPLING will write a new short story called *The Tomb of his Ancestors*, for the Christmas number of *Pearson's Magazine*.

MESSRS. ELLIOT STOCK will shortly publish a new book called *Pie-Reformation Worthies*, which, among other notices, will contain a life of the worthy author of *Imitatio Christi*.

WE note with pleasure that Mr. Beazley contributes a volume to the series which is intended to tell us the wonderful story of the expansion of the British Empire. Another of the volumes is to be called "Lord Clive: the Foundation of British Rule in India." No part of the Empire will be left altogether unnoticed.

THE *Clarendon Press* is bringing out a cheaper edition of Mr. Gladstone's *Butler*. It is to be a two-volumed edition and the price will be 10s 6d.

SIR RICHARD TEMPLE has brought out a new book called *Sixty Years of the Queen's Reign*. It is no doubt meant to be one of the usual Jubilee hand-books.

MESSRS. MACMILLAN have published Mr. Morley's Romances lecture, *Machiavelli*. The book is likely to be a perfect treat to everybody if one can judge from Mr. Morley's previous performances on similar occasions.

MESSRS. MACMILLAN also publish a Geography of Africa. As Africa is just now occupying so much of public attention everywhere, some knowledge of African Geography seems very desirable, and the book is likely to be found useful.

A WORD ABOUT THE "LADY OF THE LAKE."

ALTHOUGH "broad grins" may be a familiar phrase to most of our undergraduates, it may well be doubted if they are aware of the existence of a collection of humorous poems entitled "Broad Grins," written by George Colman, the younger, one of the funniest souls England has ever produced. An eighteenth century wit of rare order, in his days he set many a table in a roar, and was the companion of princes and nobles. For anything we know, England may not see his like again. Despite the *Quarterly Review's* adverse criticism of his "Lady of the Wreck," included in his ever-refreshing *Broad Grins*, referred to above, we feel inclined to transcribe below

portions of that parody of Sir Walter Scott's "Lady of the Lake," which, whatever its literary merits might be, helps us to recall the England of a genial school of humorists, now unhappily extinct, whose frank and cordial gaiety took the reader along with them in one uninterrupted stream of merriment and joyous fun, as superior to the sickly hot-house witticisms of the present day, as the generous beverage of champagne is to the smallest of small beer.

CANTO I.

Harp of the Pats! that rotting long hast lain
On the soft bosom of St. Allan's bog,
And when the wind had fits wouldst twang a strain,
Till envious mud did all thy music clog,
E'en just as too much pudding chokes a dog.
O Paddy's Harp! still sleep thine accents' pride?
Will nobody be giving it a jog?
Still must thou silent be as when espied
Upon an Irish old, old half-penny's back-side?
Not thus when Erin wore a wilder shape,
Thy voice was speechless in an Irish town.
It roused the hopeless lover
Made timorous tenants knock proud landlords down:
Whisky at every pause the feast did crown.
Now by the powers! the fun was never slack;
The O'S and Mors were frisky as the clown,
For still the burthen (growing now a hack)
Was "Hubbadoo, dear joys!" and "Didderoo!" and
"Whack!"
Och, wake again! arrah, get up once more,
And let me venture just to take a thrum!
Wake, and be damned! you've had a tightest snore—
Perhaps I'd better let you lie there dumb:
Yet if one ballad-monger like my strain,
Though I've a clumsy finger and a thumb,
I shan't have jingled minstrelsy in vain;
So, Wizard, be alive! Old Witch, get up again!

I.

The pig at eve was lauk and faint
Where Patrick is the patron saint,
And with his pleasant lord, unfed,
Went grunting to their common bed;
But when black night her sables threw
Athwart the slough of Ballyloo,
The deep-mouthed thunder's angry roar
Rebellowed on the Ulster shore,
And hailstones pelted, mighty big,
The towers of Castle Blarneygig.

BANQUET SONG.

XIV.

Hail to our Chief! now he is wet through with whisky;
Long life to the lady come from the salt seas!
Strike up blind harpers! skip high to be frisky!

Crest of O'Shaughmashane!
That's a potato plain,
Long may your root every Irishman know!
Pats long have stuck to it,
Long bid good luck to it;
Whack for O'Shaughmashane!—Tooleywhagg ho!

XV.

Ours is an esculent lusty and lasting;
No turnip nor other weak babe of the ground;
Waxy or mealy it hinders from fasting
Half Erin's inhabitants all the year round.
Wants the soil where 'tis flung,
Hog's, cow's, or horse's dung,
Still does the crest of O'Shaughmashane grow:
Shout for it Ulster men,
Till the bogs quake again!
Whack for O'Shaughmashane!—Tooleywhagg ho!

XVI.

Drink, Paddies, drink to the lady so shining!
While floweret shall open and bog-trutter dig,
So long may the sweet Rose of Beauty twining
Around the potato of proud Blarneygig!
While the plant vegetates,
While whisky recreates,
Wash down the root from the horns that o'erflow;
Shake your shillelahs, boys,
Screeching drunk scream your joys,
Whack for O'Shaughmashane!—Tooleywhagg ho!

CANTO II.

SONG.

XXIV.

Huntsman sleep! the deer has jogged
From thy hounds, not worth the chiding!
Huntsman, sleep! thy steed has bogged,
Glandered, spavined, not worth riding.
Huntsman, 'tis thy fate to own
Leather lost and empty belly!
Suck thy bottom on the stone
Till the rat shall squeak reveille!
Huntsman snore! for up thou'rt done,
And before the rising sun,
To awaken and assail ye
Will the reptile squeak reveille

CORRESPONDENCE.

[N.B.—We do not hold ourselves responsible for the opinions expressed by Correspondents.—ED., C. U. M.]

TO THE EDITOR, CALCUTTA UNIVERSITY MAGAZINE.

SIR,—It is with great interest that I have perused the article headed "Calcutta: its origin and growth," by Babu Bhola Nath Chunder, in the April number of your magazine. It derives its chief interest from the fact that the materials for it have been gathered from "an old manuscript." I am a student of the old history of Calcutta, and I happen to know a gentleman who has been engaged in collecting facts and materials for an account of old Calcutta. He has ransacked all the oldest records, pamphlets, books, &c., bearing on old Calcutta, Govindpore and Satyanatty, and has got a complete list of them, but he has not lighted upon any manuscript, such as Babu Bhola Nath derives his information from. There are many who are interested in the history of the old families of Calcutta, and they would very much like to have a brief account of the "old manuscript," from which Babu Bhola Nath derives his information. It is needless to add that it is only by letting the public know all about the "manuscript" he has been using, that Babu Bhola Nath can induce them to accept, as reliable, the account he gives of old Calcutta.

Yours, &c.,
A READER.

COLLEGE CORRESPONDENCE.

[College correspondents are requested to send their news to the Secretary, Magazine, Calcutta University Institute, and not later than the 15th of the month.]

BANGABASI COLLEGE.

Bangabasi Law-moot.—The first anniversary of the moot was celebrated on the 3rd July in the hall of the Indian Association for the cultivation of science. The Hon'ble Mr. Justice Jenkins kindly presided on the occasion and Mr. R. Braunfeld,

Bar.-at-Law, delivered a most interesting Lecture on "the study of Law." Prizes were also distributed to those members who had, according to the President of the moot, Mr. A. C. Banerjee, Bar.-at-Law, best conducted the cases taken up during the course of the year and shown great ability in the discussion. Baboo Baidyanath Mukerjee, B.A., Ramani Mohan Chakrabarti and Lalit Mohan Chatterjee, B.A., were the prize-winners. The Hon'ble Mr. Justice Jenkins in a speech, occupying about half an hour, explained to the students the advantages of moot meetings like the one he was presiding over, and gave them some sound advice as to how they should study Law in both its practical and theoretical aspects. Most of the leading members of the Calcutta High Court Bar graced the meeting with their presence. The new session of the moot promises a grander success than the last.

Students' Union.—No meeting of our union has been held since I sent the last report. The management will be handed over to the First Year students soon. It is hoped they will exert themselves to their utmost for its improvement.

HUGLI COLLEGE.

W. BILLING, Esq., M.A., Principal of the Krisnagar College, has joined our College as the Officiating Principal. We regret that our learned Professor of Chemistry, P. Mukerjee, Esq., B.Sc., who was acting as the Officiating Principal, after the departure of W. Booth, Esq., has been transferred to the Presidency College. Babu Jyotibhawan Bhadury, Premachand Roychand Scholar, who was formerly in the Presidency College, is now acting in his place. Babu Jyotsnar Chakravarty, Premachand Roychand Scholar, has been posted in the place of Mr. Booth. J. N. Das Gupta, Esq., B.A. (Oxford), has been transferred to the Presidency College. The College has sustained a great loss. The staff of the College has been much reduced. Mr. Billing has become very popular with the students. He takes a great interest in the boarders of the attached Hindu Hostel. The condition of the hostel has been much improved. For this, the boarders are thankful to their Principal. He visits the hostel every now and then. The hostel has been removed to the Free Church Institution, owing to the removal of the Courts here.

RAJSHAHI COLLEGE.

COLLEGE.—Our College opened after the Summer vacation with a few changes in the teaching staff. The two professors of English, Babu Bijoy Gopal Mukherjee, M.A., and Babu Hem Chandra Surkar, M.A. (late of the Bangabashi College), are now. Babu Hem Chandra is acting in the place of our former English professor, Babu Gopal Chandra Ganguli, M.A., who has taken six months' sick leave.

From the beginning of this session our English professor, Babu Bijoy Gopal Mukherjee, is teaching History in the 2nd and 1st year classes, instead of the Head Master who taught formerly.

This year the first year class has become a little too large.

Though a wire fence with gates has been erected round the College compound, yet the College is not unfrequented by beggars. Every now and then, as we reported before, street beggars come into the College and disturb the classes and the professors on duty. Can we not expect the removal of these nuisances from our worthy officiating principal, Babu Kamudini Kanta Banerjee?

COLLEGIATE SCHOOL.—For want of accommodation the Collegiate school is now held in the morning.

THE STUDENTS' DEBATING CLUB.—The sittings of the club are now postponed for want of accommodation.

THE COLLEGE ATHLETIC CLUB.—On the 22nd of June our club played a show foot-ball match in honour of the completion of the 60th year of Her Majesty's reign. Most of the nobility of the town and the District Magistrate were present on the occasion. After the match the Magistrate presented the students with a Silver plate, with the following inscription: "The Diamond Jubilee Plate, 1897." The plate was given by the Diamond Jubilee Committee. The players and students congregated separated after giving three hearty cheers in honour of Her Majesty the Queen Empress. The players were provided with a good luncheon by the Diamond Jubilee Committee.

RAJA P. N. BOARDING HOUSE.—The charge and the admission fees of the boarding house have been raised from rupees six to rupees seven and a-half, and from rupee one to rupees two, respectively. But no improvement in diet has been caused; and the light, which was formerly given from the boarding fund, is now stopped.

Meat is not given to the boarders, though the charge has been raised.

We hope our Principal, who is so very popular among the students, will look after the boarders and try to set things right.

THE COLLEGE LIBRARY.—A catalogue of books will be printed soon.

ST. XAVIER'S COLLEGE.

THE COLLEGE.—The new session of the College Department opened on the 28th June on account of the Diamond Jubilee. Some remarkable changes are noticed on the routine. The "A" Course, which produced very good results in past years, will be discontinued from this year.

The number of new students is daily increasing. The First Year boys have got Rev. Father Jossan, S.J., of the B. A. Class, as their Professor of Mathematics; Rev. Father Niels, S.J., is now teaching Mathematics in the Third and Second Year classes.

We are very glad at the recovery of our beloved Professor of Literature, the Very Rev. Father Neut, S.J., who was suffering from a severe illness.

The result of the F. A. Examination is very satisfactory. Eighty-four were sent up; and 53 passed: 4 in the 1st division, two getting scholarships, 7 in the 2nd, and 42 in the 3rd division. Twelve passed the B. A. Examination.

THE RECENT EARTHQUAKE.—The College buildings escaped with slight cracks. The "Barograph," which forms part of Rev. Father Sechin's "Meteorograph" is still recording frequent seismic shocks.

PRACTICAL LABORATORY.—On the 3rd July, N. G. Ghosh, one of the Vice-Presidents of the practical class, delivered an instructive lecture on "Oxygen." This was followed on the 12th July by a lecture on "Phosphorus" by Vice-President, A. Greene, and was illustrated by many interesting experiments, which were greatly appreciated by the audience. These meetings were well attended.

FOOTBALL CLUB.—Indeed, the College Football Club has a bright future before it. On Saturday, the 19th July, Rev. Father Neut, S.J., the Prefect of Studies, delivered an excellent address to encourage the game; and, as if inspired by his address, "Our Eleven" returned victorious by one goal (scored by Mookerjee) to nil, in a match with the renowned Calcutta Football Club. If ably represented in the Cup competitions, our team is sure to make a record this year. The following composed the College team:—

Goal—J. De. **Backs**—S. Ghosal and L. Chatterjee. **Half-backs**—D. Deb, H. Ghosal and K. Mookerjee. **Forwards**—S. Ganguli, Maning Ma, S. Mookerjee, S. Das and G. Bose. **Secretary**—S. Dutt. **Assistant Secretary**—R. N. Ghosh.

THE SCHOOL.—The School Department opened on the 11th June after the summer vacation. The results of the examinations are very satisfactory. In the High School Examination 2 passed, both getting scholarships. Sixteen were sent up for the Entrance Examination. Out of these 2 passed in the 1st division, 6 in the 2nd, and 3 in the 3rd division. All sent up for the P. S. Examination were successful.

THE PRESIDENCY COLLEGE.

The College re-opened on the 28th instant after the Summer vacation. I am glad to be able to report that the College has suffered almost nothing from the late earthquake. An astronomical observatory has been erected at the top of the building and a few other minor alterations have been made. Two young ladies have just joined the College.

The Library.—The new catalogue is rapidly approaching completion. On account of the arrangement and classification of

books, a section of the Library is now closed to students. I am sorry to learn that the new catalogue will not be offered for sale to the students.

The P. C. Union is inactive. Is there no one among the 5th year students to take up the work of Honorary Secretary of the Union? The Union has suffered a great loss at the absence of Professor Wilson, but I think Professor Das Gupta will make an efficient President.

The P. C. Athletic Club.—All students in the 1st, 3rd, and 5th year classes, as well as plucked candidates seeking re-admission into the 2nd and 4th year classes, have been compelled to pay Re. 1-4 as subscription to the Club, while the other students have been given a choice between paying Re. 1-4 at once or 2 annas per month. The Club has entered for the Elliott Shield Competition. I hope it will cut a good figure this year.

The annual meeting of the Club came off on July 3rd, at 2 P.M., with Principal Rowe in the Chair. The Professors were conspicuous by their absence. The following office-bearers were elected for session 1897-98:—

President:

THE PRINCIPAL (*ex-officio*.)

Vice-Presidents:

THE PROFESSORS (*ex-officio*.)

Members of the Executive Committee.

BABU ATUL CHUNDER DATTA, B.A. } from the 5th year.
 „ SATYA KINKAR MITRA, B.A. }
 „ SAILENDRA GHOSE, from the 4th year.
 „ SOMENDER GANGOOLY, from the 3rd year.
 „ BIRENDRA NATH SARKAR, from the 2nd year.
 „ JAMINI MOHAN MITRA, from the 1st year.

Hon. Secretary.

BABU NARENDRA KUMAR BASU, B.A.

Hon. Asstt. Secretary.

BABU SAMBHU NATH KSHETTRI.

Captain.

BABU SURTYA KUMAR GUHA, B.A.

Vice-Captain.

BABU SUSHIL KRISHNA CHATTERJI, B.A.

Sometime back a jeweller's Company in London offered a prize of a gold watch for the successful solution of a complicated rebus. We are glad to learn that Praphulla Sankar Sen, of the 3rd year class of our College, has got the prize of the gold watch.

CLUBS AND SOCIETIES.

ANGEL SPORTING CLUB.

THE first anniversary of this club was celebrated on the 18th July last by a friendly football match with the Moon Sporting Club on the Angel grounds at 5-30 P.M. Though it rained heavily in the morning, the ground was in excellent condition when the rival teams met each other. A large number of spectators took a keen interest in the game. In the first half-time the visitors had the best of the exchanges, and the play was confined to the home team's quarter. But the home backs cleared the ball in good style. Nothing took place up to lemon time and the teams changed sides with a clean sheet. On restarting the ball, the home forwards went away with great dash and scored a goal but it was disallowed. Some even play followed. Time was just nearly up when the home team got a corner, and from the *melee* that ensued the ball was banged into the net. Shortly after the whistle sounded, leaving the home team victorious by one goal to nil.

CALCUTTA READING ROOMS.

A SPECIAL meeting of the Calcutta Reading Rooms and Literary Institute was held on Saturday, the 17th July, 1897, to congratulate its President, the Hon'ble O. W. Bolton, on his elevation to the Companionship of the Most Exalted Order of the Star of India.

Present:

Maharaja Bahadur Sir Narendra Krishna, K.C.I.E. in the chair.
 Babu Anathnath Mullick, Zemindar.
 „ Nando Lal Mookerjee, do.
 „ Radha Churn Pal.
 Dr. Radha Prasad Set.
 Babu R. L. Mookerjee, B.A.
 „ P. C. Law, B.A.
 „ A. K. Ghose, B.A.
 „ Maumathanath Dutt, M.A., M.B.A.S., *Hon'y. Jt. Secretary.*

At the proposal of Dr. R. P. Set, Maharaja Bahadur Sir Narendra Krishna took the chair.

The Secretary having explained the object of the meeting, the following resolutions were duly passed:—

Resolution I.—That this meeting expresses its sincere congratulation upon the elevation of its President, the Hon'ble Mr. C. W. Bolton, C.S., to the Companionship of the Most Exalted Order of the Star of India, on the occasion of the Diamond Jubilee of the reign of Her Gracious Majesty the Queen-Empress of India. Proposed by Babu R. L. Mookerjee, B.A., and seconded by Babu M. N. Dutt, M.A., M.B.A.S., and carried unanimously.

Resolution II.—That an address of congratulation be forwarded to the Hon'ble Mr. C. W. Bolton, C.S., C.S.I., for this recognition by the Government of his eminent service for this country. Babu M. N. Dutt be requested to draft this address.

Proposed by Babu Anathnath Mullick, and seconded by Babu Radha Churn Pal and carried unanimously.

Then with a vote of thanks to the chair proposed by Babu N. L. Mookerjee and carried unanimously the meeting separated.

HOOGHLY STUDENTS' ASSOCIATION.

THE 15th special meeting of the Hooghly Students' Association was held on Saturday, the 17th July, at 6 P.M., in the hall of Babu Sesi Bhushan Banerjee, the Government Pleader of the Local Bar. Babu Kedar Nath Sen, L.M.S., was in the chair. The officiating Secretary, Babu Birendranath Chowdhry, explained the object of the meeting and said that the last item of business should be to express great satisfaction at the election of Babu Kali Churn Banerji, M.A., B.L., as a member of the Bengal Legislative Council, to represent the Calcutta University, as he evinced a great interest in the education of the Bengali students. Agreeably to the notice issued by the Officiating Secretary, Babu Mohit Chunder Ray then rose and said:—“The last item of business to be transacted in this meeting is to congratulate Babu Kali Churn Banerji on his election as a member of the Bengal Legislative Council, and as he is a distinguished educationist, I think that the subject for this day's discussion ‘Modern Education and its effects,’ is not incompatible with this occasion.” He then read a paper on the subject which he treated with lucidity and good grace. His eloquent delivery and practical views on the subject showed his good sense and tact in delineation, which won for him the admiration of the assembly. He was followed by Babu Rakhal Das Chuckerbutty, B.L., who, in a sweet and rhetorical tone, delivered a short lecture on the subject, and moved a resolution to the following effect:—“That a letter together with a copy of the proceedings of this meeting be sent to the Hon'ble Kali Churn Banerji, M.A., B.L., to congratulate him on his successful election as the representative of the Calcutta University, in the Bengal Legislative Council, and that the said letter be signed by the president of this meeting and the executive committee of the Hooghly Students' Association.” The resolution was seconded by the Assistant Secretary, Babu Hrisikishu Mazumdar, and it was carried unanimously and with great acclamation. Babu Kali Pada Sarkar, M.A., the Head Master of the Hooghly English training school spoke highly of the honourable gentleman and said in his election not only should we congratulate the Hon'ble Kali Churn Banerji, but the whole country should be congratulated in securing the services of such an illustrious man like the honourable gentleman. The president after a few pertinent remarks on the essay and the resolution dissolved the meeting. He said “Babu Mohit Chunder Ray has examined the subject vividly and elaborately, and his essay gives a clear evidence that he stands on a much higher platform than that occupied by other students. In fine he is a rising orator.” After transacting all the business of the day, the meeting dispersed at 7-30 P.M.

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THE Calcutta University Magazine.

A Monthly Newspaper and Review.

VOL. IV, No. 8.

AUGUST, 1897.

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NOTES AND NEWS.

AT a meeting of the Junior Members of the Institute held last month, resolutions were unanimously passed congratulating the Hon'ble Mr. C. W. Bolton, our President, on his being invested with a C. S. I., and the Hon'ble Mr. Kali Charan Banerjee on his election to the Bengal Legislative Council.

WE congratulate Dr. Asu Toshi Mukhopadhyaya on his election to the Tagore Law Lectureship of the year. We understand there was only one other candidate for the chair. It is needless for us to refer to the brilliant distinctions won by Dr. Mukhopadhyaya in the local University; and his lectures will be eagerly looked forward to by a large circle of our students.

THE Director of Public Instruction, Bengal, has lately called the attention of the Educational Trust Funds. Administrators of Educational Trust Funds to the fact that these are not subject to income-tax.

THE Bengal Education Department will continue to subscribe to one hundred copies of *Sanskrit Chandrika* for distribution among its various colleges and schools and tols.

MR. MACDONELL, who is a familiar figure at Oxford, and who, we believe, is also well known to a great many out in this country, contributes a letter on the above subject to the columns of *The Athenæum*. The point is interesting, inasmuch as the Hindus have been admittedly fond of gaming and sedentary sports as of hunting since the earliest days. Both

Elphinstone and Mill agree in saying that the people delighted in gaming from the days of the codes of Manu, and chess is one of the popular recreations of the people even to-day. Professor Jacobi, of Bonn, said that the earliest reference is to be found "in the works of the Kashmirian authors *Ratnakara* and *Rudrata*, who lived in the first and the second half of the ninth century A.D. respectively." Mr. Macdonell now points out that there is a direct reference to chess, "which is two centuries earlier than either of those discussed by Professor Jacobi." The reference is to be found in *Harsacharita*, a work which was written about "the first half of the seventh century A.D."

MR. GOSSE, in laying down the reins of his office as *Shah-in-Shah* apparently made a most humorous speech. Referring to the neglected state of Omar's grave he said that an appeal was made to the late Shah, but he "not having the advantage of knowing Omar through translations took a very ordinary view of the matter," and asked the members of the Club to come and look after the poet's grave themselves. Soon after this the Shah was assassinated, and Mr. Gosse gravely assures his audience, not by any member or agent of the Omar Club.

THE *Chronicle*, in speaking of Mr. Morley's recent Romanes lecture on Machiavelli, makes a few general remarks about his method of examining historical questions, which seem to us to be eminently just and true, and which precisely hit off the characteristic merit of such a work as his *Burke*—a work which without exaggeration may be described as an indispensable handbook to the study of eighteenth century literature and politics. Says the *Chronicle*: "The important fact about Mr. Morley's treatment of history and literature is that he always seeks out the permanent and human fact, and presents it to us

in language of a lofty seriousness, and not seldom in luminous phrases which his own favourite Burke might not have disdained to call his own."

This, we may incidentally mention, Mr. Morley points out to be the characteristic trait of Burke. This again is his own distinction. And it is for this that we think that literature will ever rue the day on which Mr. Morley chose to "desert the student's bower" to wander in the thorny paths of politics.

THE publication of the Wordsworth and Coleridge manuscripts is an important event of the day in the literary world. To trace the history of an idea, its

conception and gradual development in the mind of a poet, and the final form it assumes, is always a fascinating branch of study to the critic and the student of literature. From this point of view, we have always maintained that Mr. Hutton's consideration of the earlier and later styles of Wordsworth, a paper which is included in the volume known as *Wordsworthiana*, is of singular interest. The manuscripts now published throw a flood of light on this branch of the subject.

Another useful purpose they serve. In the popular mind, Southey, Coleridge and Wordsworth are linked together and thought of at the same time as the Lake Poets. But it may well be doubted if there was very much more in common between Southey and Wordsworth for example, than residence in the Lake Districts. The epoch-making prefaces to the Lyrical Ballads, which gave to the world Wordsworth's theory of poetic diction, and which contains the fullest declaration of the poet's protest against the use of the stilted and unnatural phraseology of Dryden and Pope, are not the joint work of the three poets. Nay more "Southey in the *Critical Review* of October 1798 wrote of Coleridge's *Ancient Mariner*, that viewed as a narrative it is absurd or unintelligible." And he went on to say that it was "a Dutch attempt at German sublimity." We give below Coleridge's fine reply to this attack.—

"To a critic who extracted a passage from a poem without adding a word respecting the context, and then derided it as unintelligible:"

Most candid critic, what if I,
By way of joke, pull out your eye
And, holding up the fragment, cry
Ha! Ha! that men such fools should be!
Behold this shapeless Dab!—and he
Who own'd it, fancied it could see!
The joke were mighty analytic.
But—should you like it candid critic!

Another question, the publication, has incidentally brought to the front. It appears that Professor Knight largely used these manuscripts in preparing his new edition of Wordsworth, with simply references to a "MS." but without a word of thanks to the owner of the manuscripts. This, of course, one does not expect in a veteran writer and editor like Professor Knight, and the question of what may be called *The Ethics of Literary Borrowing*,—by adapting the title of an article in the *Nineteenth Century* which appeared some time ago—is being vigorously discussed in many quarters.

THE *Academy* publishes the following story of Count

Count Tolstoi. Tolstoi, the well-known Russian novelist: "The Count during his recent visit to Moscow observing a policeman taking a drunken man to the station with some vigour, stopped him and said—'Can you read?' 'Yes,' was the reply. 'And have you read the Gospel?' 'Yes, sir.' 'Then you ought to know that we should not offend our neighbour.' The constable looked the Count up and down, noticing his shabby appearance, and asked—'Can you read?' 'Yes,' said Tolstoi. 'And have you read the instructions to the police?' 'No.' 'Very well then, go and read them first, and then come back and talk to me again.'"

THE *Annual Index to Periodicals* for 1896 has been published from the office of the *Review of Reviews*. Mr.

Stead contributes a preface to the volume. The publication serves the very useful purpose of reminding us once again of our past likes and dislikes, and of illustrating the shifting of popular taste in literary matters. It must be very gratifying to us to note that we did not waste our admiration last year on unworthy favourites. The objects of our enthusiasm have stood the test of time, and are likely to be included among the permanent glories and ornaments of the language. Mr. Lecky's *Democracy and Liberty*, for example, which for a time engrossed the attention of all the literary journals of the day, is a weighty contribution to the discussion of the subject. And not merely this. We have another cause for congratulation in the fact that we have renewed our interest in men and writers like Bishop Butler, and Mathew Arnold and Cardinal Manning; and we did not omit to mourn the loss and honour the memory of poets and artists like Lord Leighton and William Morris.

MR. CHAMBERLAIN, we notice, is to deliver his Rectorial address at Glasgow in November of this year.

CAPTAIN YOUNGHUSBAND in his book of travels, to which we called the attention of our readers in our July number, speaking of the comparative architectural beauties of Indian and Chinese temples, remarks:—"In the matter of temples, indeed, the Chinese are singularly unsuccessful in inspiring interest. I did not see a single temple in China that really impressed me—not one to compare with those which may be seen all over India; with but very few exceptions, they are tawdry and even flimsy, and one never seems to meet with evidence of that immense amount of care and labour and thought in their construction, or of that sense of the beautiful, which characterises the great temples of India. The wooden pillars, often plain, and the grotesquely painted walls which one mostly sees in China, are a poor substitute for the stately marble pillars and exquisite carvings of an Indian temple."

That there is not a word of exaggeration in all this, anything that is not strictly warranted by the characteristics of Indian temples, every one will readily admit. We know the Secretaries of the Asiatic Society have done and are doing a great deal to popularise the knowledge of Indian antiquities, and by their strenuous efforts in this direction have awakened the attention of the country to the great importance of preserving these ancient relics of India's architectural skill, and we are truly grateful to them for this. But cannot something more be done than is being done at present. For about the importance of these memorials there can be no difference of opinion. As Sir F. Burton in his extremely interesting account of his pilgrimage to Ahmadina remarks:—"If architecture be really what I believe it to be, *the highest expression of a people's artistic feeling* (the italics are ours) to compare the several styles of different epochs, &c., must be a work of no ordinary interest to Orientalists."

It seems to us that this is a matter in which, without appealing for funds either to the British public or the Indian Governments, a great deal can be and ought to be done by the people of the country.

We refer to the ancient temples as only one of the things to which our historical students can profitably direct their attention. There are other things

as well waiting for the hand of the energetic worker in India. Take, for example, old Sanskrit manuscripts. All who know East Bengal, know also that there are heaps of manuscripts written in the old-fashioned style on palm-leaves, perhaps moth-eaten and dust-covered, in the possession of Pundits or families of Pundits, the organisers and teachers of once flourishing *tols*. These may not be exactly discoveries—we mean manuscripts of works altogether unknown to the world of Oriental scholars—but they may give us new versions of old and familiar things quite as interesting in their own way. And what is true of East Bengal may also be true of other ancient seats of Sanskrit learning. Why not, to start with, form a sort of corresponding Society, with its centre in Calcutta, and begin enquiries? We know at least a few who have devoted their whole life to the cause of literature, who would be glad to co-operate in the matter.

We quote a few sentences from Professor Max Müller's deservedly popular "India—What can it teach us," in this connection. After suggesting in a note that "it would be a most useful work for any young scholar to draw up a list of Sanskrit books which are quoted by later writers, but have not yet been met with in Indian libraries," he goes on to say: "The Indian Government has of late years ordered a kind of bibliographical survey of India to be made, and has sent some learned Sanskrit scholars, both European and Native, to places where collections of Sanskrit manuscripts are known to exist, in order to examine and catalogue them. Some of these catalogues have been published, and we learn from them that the

number of separate works in Sanskrit, of which manuscripts are still in existence, amounts to about 10,000. This is more, I believe, than the whole classical literature of Greece and Italy put together. Much of it, no doubt, will be called mere rubbish, but then you know that even in our days the writings of a very eminent philosopher have been called 'mere rubbish.'"

ONE more authority on the subject on another side of the question. Heeren, in his *Historical researches*, says: "The monuments still remaining of Indian architecture, considered with a view towards furthering our knowledge of the people, are scarcely less important than those on the banks of the Nile are for a similar purpose with respect to the Egyptians. Who has not, even though he may be ignorant of all else, at least heard something of those stupendous erections to be seen in the islands of Salsette and Elephanta? These serve to confirm the remark 'that the more India is examined, the greater variety of illustrative subject-matter, in this point of view, presents itself to the inquirer.'"

AMONG the Jubilee honours in England, one at least attracts the attention of those who are interested in literature,—we mean the K. C. B. conferred on Mr. Henry Craik. No doubt of it that he richly deserved the distinction by his eminent services to the cause of education.

THE *Journal of Education* says that a number of Siamese students are on their way to England, and that it has been ordered that such of the students as have been in England for any length of time, should they have any occasion to have interviews with their sovereign, must talk to him in English.

IN our last number we spoke of this recent interesting movement—the University Extension Lectures. We have lying before us a programme of the summer meeting to be held at Oxford in this connection. It is a programme replete with attractions, full of items of absorbing interest to the student, whether of art, or of politics or of literature. The subject of the opening lecture is the *Romantic Revival in English Literature*, and the lecturer is the Lord Bishop of Ripon. It is superfluous for us to refer either to the charms of the Lord Bishop's delivery, or to the weighty nature of his utterances on every subject that he deals with. One reads a great deal about silvery tones, a clear ringing voice as being the distinctive features of impressive oratory. We believe, however, one has only to listen to a speaker like Boyd Carpenter to realise what it means. The impression which he produced on the minds of the Oxford graduates and undergraduates, who crowded to hear him, on the occasion of his delivering his

course of Bampton lectures (now published in book form as the *Permanent Elements of Religion*), is not likely to be soon forgotten by those who had the privilege of living at Oxford then. We still remember how he began each lecture in a thin piping voice, and the wonder was how he was going to make himself heard in that vast historic church. But the voice soon rises, and swells and swells, till it is like the swell of a mighty organ, and every part of the church echoes with the ringing syllables.

In going through the programme we find Mr. Birrell lectures on Sheridan. Again it is unnecessary for us to say anything about the author of *Obiter Dicta*. A common-place about Burke is that he gave to party that which was meant for mankind. One wishes about Mr. Birrell also that he would not give to law that which is meant for mankind, though we do not by any means intend to set up a comparison between Mr. Birrell and the all-embracing gigantic intellect of Burke.

"Kant and Hegel," "Wordsworth," "Victor Hugo," "Chateaubriand," are some of the other subjects set down for discussion.

We are glad to note that H. E. the Viceroy has been graciously pleased to accept the dedication of "The Text-book of Official Procedure," by C. P. Hogan, of the Indian Foreign Office, which was favourably reviewed in our issue for May last.

Gening is the name of a plant whose root is supposed by the Chinese to possess the most wonderful healing properties. One plant would perhaps fetch as much as £15, so much importance is attached to it for medicinal purposes. Speaking of those who trade in these plants, Captain Younghusband says: "A remarkable point about these men is the strict code of honour they have amongst themselves. At one place for instance, we noticed a clearing made in the undergrowth of the forest round a small plant not far from the track. This proved to be one of these much-sought-after plants. It had been discovered by a man, but as it was not fully grown; it had been left there to mature, and the *standard of honour was so strict among these people* (the italics are ours) that, in spite of the value of the plant and the ease with which it might have been carried away, no one would touch it."

Cynics will continue to repeat, to the end of the chapter, that the march of civilization also means the march of corruption, and they have now begun to point triumphantly to what is taking place among the rude tribes of Africa. Nay, coming nearer home we have heard people mourning over the lost innocence of the Bhutias round about Darjeeling. But with all this we have nothing to do. We merely wish to point out how very refreshing it is to note this strict observance of a code of honour among people whom we, in the pride of our heart, style semi-savages. Things like these often give a rude shock to our

complacent self-congratulations over our vaunted progress. And again, after all, is this code of honour all due to the love of approbation and fear of punishment, as Bentham and the utilitarians would have us believe?

MR. MARION CRAWFORD'S "A ROSE OF YESTERDAY"—A REVIEW.

WE owe an apology to Messrs Macmillan & Co. for not being able to take any notice of Mr. Marion Crawford's latest production—"A Rose of Yesterday." Mr. Marion Crawford's name is a sufficient guarantee that the story is told pleasantly in a natural easy flowing language which captivates and charms the reader. Yet in this work we miss many of those things which Mr. Marion Crawford himself has taught us to expect in his writings. Is it not in his *Mr. Isaacs* that he tells us of one of his characters that he talks English like a Fellow of Balliol? His present work evidently bears traces of being hastily finished, and we notice the absence, in many places, of that exquisite refinement, that polished perfection, that picturesqueness and pithiness, and, if we may coin a word, that logicity, which generally characterise the written as well as the spoken utterances of a Fellow of Balliol, and which are generally present in his earlier performances. One asks himself in utter despair what phrases like *accepting peace as one's profession* can possibly mean? In these days, when the question "*what to do with our boys*," or "*what to do with our girls*" can engross the attention of a London daily paper such as the *Daily Telegraph* for weeks together, it would be really interesting to parents and to all parties concerned to know something about this new profession just discovered.

But these are minor points, and do not in any way affect the great merit of the work. As the title of the book shows, it is a tale of sacrifice and the Rose of yesterday is the heroine of the story. But to us it is a novel written with a purpose, and we read in it not merely a pathetic tale, told by a practised artist, who is also an old familiar friend of ours, but a passionate protest against the modern laws of divorce, a spirited declaration of the sanctity of the marriage tie, which civil authorities should not lightly interfere with. We have no words to express our admiration for the writer who, with reference to America, could boldly make this assertion, for the scene of the story is laid in America. We believe it was Mr. Gladstone who once publicly said how deplorable it is to find people, as we do find them now, gloating over the disgusting details of divorce cases published in the daily newspapers. But what need is there to justify our position by quoting the great authority of Mr. Gladstone? Who would deny that this is a lamentable state of things, for which some remedy ought to be devised. The days of the censorship of the press are over; it is rather late in the day to think of a moral censor, who should decide what is to be published and what held back. The remedy of deciding these cases *in camera*, or private chambers of

the Judges, we believe has been suggested ere this. But the really effective remedy in this case, as in all similar cases, seems to be a radical change in public opinion, in the ideas of the readers themselves, a stern determination on their part not to countenance the publication of these sickening details. And what better or easier way of doing this than through novels, which naturally appeal to hundreds, nay to thousands, of those who cannot otherwise be reached by pamphlets or learned discussions and controversial treatises, for example.

And here Mr. Crawford had to encounter an almost insuperable difficulty; and it may well be doubted if he has succeeded in overcoming it. It is no easy matter to succeed in this undertaking. A novel with a purpose requires a Dickens or a Thackeray to make it really interesting or effective. But when effective who does not know what a tremendous influence it exercises over the public mind and the national conscience? The fearless exposure of the wretched "Squeers" in Nicholas Nickleby put an end to the savagery and the cruel punishments in English public schools. The exposure of the abuses in the administration of the Poor Laws by the same able pen, led to their immediate reformation, and we would not be wrong in saying that we owe the removal of some of the obsolete practices of the English Chancery Courts to the same source. But, as we have said, it requires a Dickens to succeed in this matter. When even a writer like Lord Lytton attempted the same thing in his *Coming Generation*, it was a philosophical romance rather than an interesting novel which he produced, a work to be classed rather with Bacon's *New Atlantis*, and More's *Utopia* than with the familiar works of Dickens.

Mr. Crawford somehow has failed to drown the writer's personality and to identify himself fully with the personages in the story. We seem to listen to Mr. Crawford himself in many places, not to the creations of his art. And then the book has too many digressions and independent discussions which, though interesting in themselves, have very little to do with the progress of the story, the unfolding of the plot. Take for example what he says about the *letter-bacillus*—a passage which we quote in full for the richness of its fancy and for its covert satire. (Is it directed against the *bacilli hunters* of the day?)

"If the fabled inhabitant of Mars could examine our world under an imaginary glass, as we study a drop of water under a microscope, he would surely be profoundly interested in the movements of the letter-bacillus, as he might call it. He might question whether it is generated spontaneously, or is the result of an act of will, more or less aggressive, but he would marvel at the rapidity of its motion, and at the strength of its action upon the human animal through the eye. It would be very inexplicable to him; least of all could he understand the instant impulse of man to tear off the shell of the bacillus as soon as it reaches him, for he would no doubt notice that in a vast number of cases the sight of it produces discontent and pain, and he might even find a few instances in

which death followed almost immediately. In others the bacteria produce amazingly exhilarating results, such as laughter and the undignified antics of joy, and even sudden improvements in the animal's health and appearance. He would specially notice that these bacilli are almost perpetually in motion, from the time they leave one human being, until they fasten themselves upon another, and that, in parts of the world where they are not found at all, or only sporadically, the animals behave in a very different way, are healthier, and are less exposed to the fatal results of their own inventions. If the inhabitant of Mars were given to jumping at conclusions, he would certainly announce to his fellow-beings that he had discovered in earth the germ of a disease called by Terrenes "Civilisation." And perhaps that is just what the letter is."

We repeat, all this is entertaining and extremely interesting, but does not throw much light on the marriage question.

Still we gladly recommend this book to our readers. There is no attempt at condoning vice in it. Some parts of it have a weird fascination for us. The picture of the fine, handsome, stalwart young man, whose mental development stopped just at the moment of his entrance into youth and manhood, which stunted growth, as the story gradually reveals to us, was due to the inhuman, unnatural cruelty of the father himself, is simply terrible in its quiet tragedy. The book, we believe, cannot fail to produce a softening influence on our mind and an ennobling influence on our character.

UNIVERSITY AND EDUCATIONAL INTELLIGENCE.

It having come to the knowledge of the Director of Public Instruction that "some District Boards Uniformity in Lower Primary Examination allow grace-marks to pupils appearing at the Lower Primary Scholarship Examination to the extent of 5 marks or more," it has now been ruled that—

- (1) Candidates failing in more than one subject must not be allowed any grace-marks.
- (2) No more than 2 grace-marks shall be allowed to a candidate in a subject.
- (3) For each mark allowed by grace in any subject 5 marks are to be deducted from the aggregate.

As students in Training Schools often engage in privately studying for law examinations while enjoying stipends from Government, it has been ordered, to put a stop to this undesirable state of things, that "the students in each class should be examined every two months, the continuance of the stipends being made conditional on their making satisfactory progress."

As the revised edition of *Nutan Path*, by Chandra Nath Bose, has not been procured in some districts by candidates for the Lower Primary Scholarship Examination, the Director of Public Instruction, Bengal, has been pleased to order "that for the examination of 1897-98 examiners should be instructed to set their questions from the old edition of the book."

DR. ASUTOSH MUKHOPADHYAY has been elected Tagore Law Professor for 1897-98. He will deliver a course of not less than 12 lectures on the Law of Perpetuities in British India.

The following addition has been made to paragraph 3 of the rules for the B. A. Examination:—

"In the 3rd Honour paper 25 marks shall be assigned to questions on the 'special subjects' in History or Philosophy."

Mr. F. J. Rowe has been asked by the Syndicate to prepare a new text-book of English Selections for the Entrance Examination of 1900 and onwards.

The undermentioned gentlemen have been appointed to conduct the ensuing examination for Honours in Law:—

Arthur Caspersz, Esq., Barrister-at-Law.
William Graham, Esq., Barrister-at-Law.

The M. B. Examinations will be held on the 28th February 1898, and the following days.

Applications and fees for admission to the examinations must reach the Registrar on or before the 12th February 1898.

The following Genera and Orders in Zoology have been prescribed for the B. A. Examinations in 1898:—

- (1) The Indian Genera of the Invertebrate order—*Scorpionidea*.
- (2) The Indian Genera of the Family *Viperidae* of the suborder *Ophidia*.
- (3) The Indian Genera of the Avian order—*Accipitres*.
- (4) The Indian Genera of the Family *Bovidae* of the Mammalian order—*Ungulata*.

MR. MOZUMDAR ON BUNKIM CHUNDRA CHATTERJEE.

It is a source of great pleasure to us to be able to place before our readers the full text of the deeply thoughtful and brilliant speech delivered by the Rev. Protap Chundra Mozumdar on the occasion of unveiling the portrait of the late Bunkim Chundra Chatterjee, in the Calcutta University Institute:—

DR. GURU DAS BANERJEE AND GENTLEMEN.—It is a pleasant and grateful fact to the many friends of the illustrious Bunkim Chundra Chatterjee that the students of Calcutta have taken the first step to perpetuate his memory in his native province. He was a student all his life, but his studies did not end in reading and writing books; they gradually took the form of bright and exquisite culture which shall long remain an example to all aspirants of scholarship. He associated himself with us as one of the first of our colleagues when we founded and worked out the Society for the Higher Training of Young Men, now changed into the Calcutta University Institute. From the very beginning to his dying day he remained the President of the literary section; and some of you will remember the splendid lectures which he gave in this building as well as in the Sunday classes, which he held in his own house. But our loving admiration for Bunkim Chundra's memory is not so much for what he wrote or said as for what he was. His personality was greater than all his

learning, all his writing, and all that he ever taught, and we gather round him because we look upon him as one of the few real geniuses of whom Bengal might boast in this Victorian era. His genius was a very complex structure. He assimilated, he conceived, he expressed. Readers are many, assimilators are few. Just as Shakespeare assimilated classical and contemporary literature to produce King Lear and Hamlet, just as Milton assimilated Homer and Dante and the English Bible to produce his Paradise Lost, just as our own M. M. Dutta assimilated European and national literature to produce his immortal Meghnadha Badha, so Bunkim Chundra assimilated all English and Sanskrit literature. All that he read, all that he thought, he did not merely hoard in his mind, but these studies finished in his mind certain grand conceptions of human nature taking the forms of characters, both masculine and feminine, with which his works are replete. He not only recast the Bengalee language but he recast the Bengalee conceptions of character; and if my countrymen and countrywomen will try to be like the ideal which he set forth in his writings, they will be much better than they now are. He was a born master of the art of expression. Expression is the soul of painting, expression is the soul of music, expression is the soul of sculpture, and in the same way expression is the soul of literature. He not only thought, assimilated, conceived, but he had a rare power of expressing the inner nature. The Bengalee literature from his works has taken a firm vitality and ease and grace which for many generations Bengal will be content with. It is to me an eminent satisfaction that my lamented friend in his latter days consecrated his powers to the study of religion. His views and mine may not tally, but all true and deep religion is one as God is one, and we shall never forget how he brought to bear upon this sublime and all-important subject, the vast powers of his mind. The memory of such a man is worth preserving. Well has my honourable friend said that Bunkim Chundra's own work shall perpetuate his name. But to us he was not merely an object of literary admiration but of personal affection. I have great pleasure then in unveiling his portrait, which is a privilege to me, and with your permission, I shall perform that duty.

A SHORT SKETCH OF THE "FOURTH DIMENSION."

THE subject of which the following is only a popular and non-polemic sketch, is one which undoubtedly presents very many interesting points for the speculative mind to consider, although philosophers and mathematicians hold two opposite and contradictory opinions as to the existence of a fourth dimension. I shall therefore simply present to the reader the arguments on each side, leaving him to decide for himself, after mature consideration, as to which side he is to adopt. My object in writing the present article is simply to arouse curiosity and interest in the mind of the young collegian, and to lead him hereafter

to pursue the subject in all its details, and learn to handle similar philosophical problems, with an alacrity and enthusiasm, worthy of the most promising students of the best European universities. Before entering into the subject proper, we must understand what the word 'dimension' means. Any concrete physical quantity may be expressed as the product of two factors, one a pure abstract number, and the other the concrete unit serving as the standard by which the quantity is measured. This unit itself is sometimes expressed by a single quantity *sui generis*, and at others by the product of several quantities either of the same or of different kinds. When the unit is expressed by a single quantity it is said to be one-dimensional in regard to that quantity, it being then called a fundamental unit. When the unit by which a physical quantity is measured, is expressed by the square of the fundamental unit, this new unit is said to be two-dimensional. Similarly, if the product of the fundamental unit occurs in any other derived unit, three, four, five or any number of times over, the derived unit is said to be three, four, five or n -dimensional, in regard to the fundamental unit. In the general case, however, n may either be a whole number or a fraction. The reader acquainted with the expressions for electrostatic and electromagnetic quantities expressed in terms of the fundamental units of space, time and mass, will find no difficulty in realising this fact.

Quantities again, may be divided into two kinds, discrete and continuous. The numbers 1, 2, 3, &c., are discrete quantities; while length, area, volume, time, &c., are examples of continuous quantities, 'continuously extend manifoldness' as they have been called. A straight line *eg.* is a singly extended manifoldness. An area, a doubly extended manifoldness; a volume or three-dimensional space is a triply extended manifoldness; all conceivable spheres form a quadruply extended manifoldness. A straight line may be conceived as the aggregation of n points infinitely near each other taken consecutively in one direction. An area is the aggregation of similar points extended in two different directions; a volume is the aggregation of such points extended in three different independent directions. But these different directions are only particular cases of 'extension' applied to the ordinary geometrical magnitudes, which are only particular species of the genus 'continuous quantity.' 'Extension' is a much wider term, which includes in fact the continuous increase of a quantity in any direction not necessarily geometric. Direction in this sense is a pure abstraction applicable to continuous algebraic or for the matter of that continuous arithmetical quantities. Any particular sphere of a given size can easily be conceived to be an aggregate of points extended in three different directions. This is an example of a 'triply extended manifoldness.' If now we begin with a sphere of infinitely small radius, and go on conceiving spheres whose radii are continuously increasing, we add another dimension to the triply extended magnitude called a sphere, and the aggregate of 'all conceivable spheres' is a manifoldness one degree more complex than any particular sphere of the whole series. But this new dimension being in

itself an abstract quantity, does not introduce any corresponding real geometric complication. A circle is a two-dimensional figure, being an area; but all concentric circles having the same centre is not an example of a doubly extended manifoldness; but is of a higher order of complexity than what we should infer from the ordinary two-dimensional areal figure called a circle.

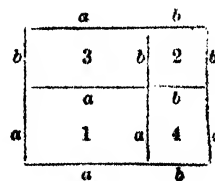
The celebrated German mathematician Riemann and others, however, thought that other directions in space were conceivable and possible besides the three orthodox directions of our ordinary three-dimensional space. The opponents of the school of Riemann point out that his grand mistake lies in his confusion of arithmetical with geometric magnitudes. An algebraic multiple and a spatial magnitude they say are totally disparate. $y = x^2$ may represent either the area of a square whose side is x or is a parabola (referred to an axis of co-ordinates) whose parameter is 1. In short their dictum is that an algebraic quantity has no inherent geometric import. But Riemann and his followers mention facts which they say we cannot explain through our hitherto conceived theories in regard to space.

It seems therefore that the supporters of the existence of a fourth dimension take their stand on empiricism by extending the conception of space to the fourth dimension; and try to confirm its truth by numerous phenomena of *apport*, passage of matter through matter, clairvoyance, *et hoc genus omne*.

A straight line is one-dimensional; a square is a two-dimensional regular figure; a cube is a three-dimensional regular solid. The square may be conceived to be generated by the motion of a straight line in a direction at right angles to itself. A cube may similarly be conceived to be generated by the motion of a square remaining parallel to itself, along the third dimension. Similarly a four-dimensional regular figure a "four-square," as it has been styled by some, may be supposed to be generated by the motion of a cube along the fourth dimension. A square has four angles, and four edges; a cube has eight angles, twelve edges and six faces; a "four-square" has by analogy sixteen angles, twenty edges and twelve faces, each of which last is a cube. The angles, edges and faces of a "four-square" are of course of a higher order than those of a cube; and this leads us naturally to the conception of a higher order of space. Again let a straight line be divided into two parts, having lengths a and b respectively.

The square on the whole line $(a+b)^2$ would be $(a+b)^2 = a^2 + 2ab + b^2$, i.e., it consists of or is made up of four distinct parts, *viz.*, the square on a marked 1, the square on b marked 2, the rectangle ab marked 3, and the rectangle ab marked 4.

Similarly the cube constructed with the line $(a+b)$ as its side, would be $(a+b)^3 = a^3 + 3a^2b + 3ab^2 + b^3$; and would consist of eight distinct parts, *viz.*, the cube on a , the



cube on b , three parallelepipeds each of face a^2 and thickness b , and three parallelepipeds each of face b^2 and thickness a , as may easily be proved by making a clay model of a cube, and cutting off these distinct parts one after another. The number of parts in the square is 4, in the cube it is 8. In the algebraical expression for the square, we find that the sum of the coefficients is 4; in that for the cube we find that the sum of the coefficients of the different terms is 8. Extending this process to the higher four-dimensional figure, we find that the number of distinct parts would be 16, i.e., the sum of the coefficients of the terms in the algebraical expression $(a+b)^4 = a^4 + 4a^3b + 6a^2b^2 + 4ab^3 + b^4$. The fourth direction must be a direction orthogonal to three straight lines perpendicular to each other, but this is inconceivable if we only confine ourselves to the ordinary Euclidean or homaloidal space, as it is called. In the case of three-dimensional or homaloidal space, the space curvature is zero; but there may be higher orders of space in which such curvature is either positive or negative. The characteristic features of our space are not necessities of thought, and the truth of Euclid's axioms, in so far as they specially differentiate our space from other conceivable spaces, must be established by experience and by experience only. According to Euc. I, 32, the sum of the angles of a plane triangle is equal to two right angles. But this proposition is only true if the curvature of space is zero. We all know that in the case of spherical triangles, the spherical excess is greater, the greater the sides of the spherical triangle. Now in the case of all ordinary plane triangles however great the sides, we do not find any appreciable difference between the sum of the angles and two right angles. But if the sides are inconceivably great, the curvature may be appreciable, and the sum of the angles may differ from two right angles. As a matter of fact some astronomers have found, during their calculations carried on with the greatest possible precision, a negative parallax in the case of some very distant stars. Having regard to the rigorous exclusion of all errors of observation in the calculations, such a negative parallax could only be accounted for by the curvature of space, which is noticed when only inconceivably great distances are dealt with, the curvature being otherwise very very small. The geometry of elliptic space for the first time appears in Riemann's "Habilitationsschrift" Beltrami, Helmholtz, Cayley, Klein, and others have also developed the subject. To the curious reader we leave it as an exercise to prove that in hyperbolic space, the circumference of a circle of radius r , is

$$2\pi k \left(e^{\frac{r}{k}} - e^{-\frac{r}{k}} \right), \text{ where } k \text{ is a constant.}$$

Suppose in a plane a figure of two-dimensions enclosed by a line on every side; and that there is a movable object in it. By movements only in the plane that object could not escape from that two-dimensionally enclosed space, otherwise than by an opening of the line of enclosure. But if the object were capable of moving in the third-dimension, it could be raised

perpendicularly to the plane to be passed over, and let down again on the other side of the line. To two-dimensional beings, who could intuitively represent to themselves only two-dimensional movements, the proceeding just described would seem a miracle. For the body which they suppose to be completely enclosed must at a certain spot vanish for them, in order suddenly to re-appear at another spot. Extending this conception one degree higher, an object enclosed in a hollow three-dimensional shell, e. g., a closed bag or box, or a room enclosed on all sides by walls, may escape from the interior, if it were capable of movement in the fourth-dimension, otherwise than by an opening in the surface of enclosure. To us three dimensional beings, such a proceeding would seem a miracle. But, similar facts have been observed at spiritualistic *séances* and many most credible and intelligent men have testified to their truth.

Again, let us apply the higher conception of space to the theory of twisting a perfectly flexible cord. Let such a cord be represented by A B, shewing us when stretched a development of space in one dimension, supposing the cord to be infinitely thin.

(A ————— B)

If the cord is bent in such a manner that its parts always remain in the same plane, this operation would require a development of space in two dimensions. The cord may take the following figure—

(A ————— B)

and all its parts if infinitely thin may be conceived to lie in the same plane, i.e., in a development of space in two dimensions. If the flexible cord without being broken has to be brought back into the former figure of a straight line, in such a manner that during this operation all its parts remain in the same plane, this can be done by describing a circle of 360° with one end of the cord. For two-dimensional beings these operations with the cord would correspond to what we call a knot to the cord. We three-dimensional beings could however without going through that circumstantial process, untie the knot in a much simpler way. Merely the turning over of a part of the cord would be necessary, so that after the operation when all parts again lie in the same plane, the cord would have passed through the following positions:—

— — — — —

By the same process, but in an inverted sense, we should be able again to form the knot without being confined to a space of two dimensions. If this consideration, by way of analogy is extended to a knot in three-dimensional space, it will be seen that the tying and untying of such a knot can only be effected by operations during which the parts of the cord

describe a line of double curvature, as shewn by this figure—



We three dimensional beings can tie or untie such a knot by moving one end of the cord through 360° in a plane which is inclined towards that other plane containing the two-dimensional parts of the knot. But a four dimensional being could tie and untie such knots in a much simpler manner by an operation analogous to that described in relation to a two-dimensional knot. The knotting of a single endless cord having its ends tied together and sealed, has been effected by four-dimensional bendings and movements without loosening the seal.

I cannot conclude this article without indicating some of the sources from which a full and accurate knowledge of the subject may be derived by the earnest and painstaking student; and with that end in view I append a bibliographical clue both popular and technical, to the literature of higher space and non-Euclidean geometry. Some of the treatises and dissertations are in French, German and Italian; and I may say, in passing, that to the highly skilled mathematician and physicist, a knowledge of the above continental languages would open vistas that will for ever remain unknown to one who cares only for English. Some of the best books in those languages remain untranslated for ever; and the purely English student of science unacquainted with these, is so much less posted up in the literature of any subject than he would otherwise be, if the range and character of his scientific reading were polylingual.

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(To be continued.)

CALCUTTA, ITS ORIGIN AND GROWTH.

(Notes from an old Manuscript).

(Continued from page 258).

IN length the town remained as before. But comprising the out-districts of Pataldanga, Baniapukur, Tangra, and Dolloud, it now extended in breadth within much enlarged bounds up to the Mahratta Ditch. The Chitpur road was the great arterial road, across which ran east to west several narrow kutcha lanes, wide enough for carrier bullocks, doolies, or a pulky to pass through, better than which an infant town, with small traffic and no ideas of sanitation in those times, could not expect to have. On either hand of these lanes and their by-lanes lay most offensive drains. In 1749, an order was issued to survey them and make an estimate for their improvement to render "the settlement sweet and wholesome." Two years afterwards, in 1751, "the old trees and underwood in and about the town" were ordered to be cut down. If one had surveyed the town of that day from the top of St. John's Church, he would have found it dotted with a few pukka houses amidst a sea of huts, bazars, tanks, gardens, and patches of jungle on all sides excepting the river. According to Holwell, the number of pottah-holders in his time was 14,718. The number of families was 51,132, and the population was 409,056 souls. In 1754, the Company purchased 2,245 bighas in Simla and other quarters from the zamindars owning them, and raised rent from them at Rs. 3 per bigah—the Nabob not allowing them to exceed this rate. The several bazars yielded the sum of Rs. 60,000 a year. They were annually farmed out to the highest bidder in public auction,—the farmer deriving his profits from duty levied on all articles sold in the bazars, and from the sale of monopolies. Duty was charged on rice, paddy, gram, tobacco, ghee, oil, leaves, betel-nut, seeds, cotton and thread, at the rate of nine per cent. on average. The rate charged on salt was three rupees and two annas per cert., excepting the salt of Khoja Wazid, the Mogul merchant and "the first great salt monopolist," whose goods were taxed only a rupee a

maund. Glass-making, chest-making, caulking, selling vermilion and opium, and fire-works-making, were all monopolies to those engaged in them. The trade of the port then "exceeded a million sterling a year, and the shipping which annually visited it did not fall short of 60 vessels." So little was the intercourse with the other side of the river that the annual ferry produced no more than Rs. 144. In addition to the land-revenue, farms, and toll, the Company had an income from "the commission of five per cent. on all sales of houses, boats, and sloops; and on all sums received from the Court." Slavery forming a trade, the registration of the purchase of a slave was charged with a fee of four rupees and four annas a head. Native marriages were taxed at the rate of three rupees a party—there being an exception in favor of "the poor." The very *dharra*, or public notice, by beat of tom-tom, of the loss of a slave, cow, or horse had to be paid for by the party concerned. The only articles that went without a tax were spirituous liquors and opium—a remarkable fact in contrast with the present out-still system. The total amount realized by the Company was Sa. Rs. 98,295, exclusive of the revenue of Sa. Rs. 8,536.* They made the best in their position of a zamindar.

The western part—Kumartoli, Hautchola, Jorabagan, and Barabazar, all by the river-side, formed the most populous, important and architecturally-adorned quarters of the Native town. Here lived those great contractors, who supplied goods for the Company's investment and made large fortunes. Here dwelt the chief Banians and Babus, who drove a thriving trade under cover of the dustuck (dashtakhat) or pass-port made over to them by their Sahib principals. "The Setts of Murshedabad, with the wealth of princes, had a gadi (commercial seat) here. Many of the chief officers of the Native Government, Rai Doorlub, Raja Manickchand, and Futtehchand, had mansions in this part of the town." The "upper ten" of native society in those days, made by Govindiram Mitra, Bonomally Sircar, Vaishnub Das Sett, Omichand, Nukoo Dhur, and Raja Rajbullub, all resided here.

The first Bengali of that day, was Govindiram Mitra, Holwell's "black zamindar," who lived in Kumartoli. In 1720, he became Dewan to the European zamindar who, as Judge, Magistrate, and Collector in one person, administered the municipal, fiscal, civil, and criminal affairs of the Native town. The Sahib, changed twice or thrice in a twelve month, was a nominal entity. Govindiram Mitra ruled in the native community of early Calcutta with sovereign sway from 1720 to 1752. His family yet exists, but has fallen to decay. There yet survive the remains of a large temple, crowned with a lofty cupola, which he built in the days of his opulence. "For many years it was the most conspicuous object in the city, over which it towered, as the dome of St. Paul's does over the city of London. It was visible from a distance of many miles; and more especially from the long reach of the river which terminates at Bali Khal." About the year 1820, the great cupola

came down and has not been put up again. The temple we allude to, is the old *Navaratna*, or the Nine Jewels, which stands facing the shrine of Siddhesara Kali a little above Shovabazar, and is now called Jor-Bangla. Next to the Pandua temple, it is the second oldest building in Lower Bengal.

(To be continued.)

LITERARY NOTES.

A BIOGRAPHY of the late Professor Huxley is being written by his son, Mr. Leonard Huxley, but the work is not likely to be ready before the autumn of 1898.

THE life of Lord Tennyson, written by his son, will appear in two volumes on October 6th, and will contain a number of hitherto unpublished poems of the late poet-laureate. The writer has been helped in preparing the work by a number of Tennyson's friends.

A NEW Scientific Series, called the "Progressive Science Series," is under preparation. Mr. Geikie is to write on earth structure, and Mr. Bonny on Volcanoes. The Series may possibly include a volume on the question of marriage and divorce. The idea is that the volumes will not merely be historical or explanatory in their nature, but each will try to indicate lines of discovery in its special branch.

ENTRANCE EXAMINATION OF THE CALCUTTA UNIVERSITY.

WE have been asked to publish the following memo. on the question of conducting the Entrance Examination of the Calcutta University:—

MEMORANDUM.

Drs. Mahendralal Sircar and Asutosh Mukhopadhyaya having drawn the attention of the University authorities to some defects and inconveniences in the system of examination now in use, I am glad of an opportunity to suggest what seems to me an improved method of conducting—

THE ENTRANCE EXAMINATION.

Present System.

1. The F.A. and B.A. Examinations are held a fortnight after the Entrance Examination.
2. Candidates for the Entrance Examination send in their applications six weeks before the examination.
3. The promotions of 1st-year and 3rd-year students, respectively to the 2nd-year and 4th-year classes take place at the end of June or early in July.
4. The F.A. and B.A. courses, therefore, extend over only eighteen months, whereas by regulation they ought to occupy two years.
5. The Registrar allots the papers to the several examiners, and each Head Examiner arranges the order in which the various centres are to be examined.
6. In the Entrance Examination, for each subject there is a Head Examiner, who is assisted by several Assistant Examiners.

* Grant's view of the Revenue of Bengal.

7. The Assistant Examiners examine about 100 papers in a week, and send in these papers, week by week, to the Head Examiner for his inspection.

8. At irregular intervals the Head Examiners send in the marks received from the Assistant Examiners to the tabulators, and as soon as the results have been tabulated, the Registrar prepares a list of the candidates who have failed in one subject only.

9. The re-examination of the papers in such a subject is taken in hand by the Head Examiners when the work of examining every candidate has been completed.

This delays the publication of the results by at least three weeks.

10. After the work of re-examination has been completed, the Registrar forwards to the Moderators the marks of the candidates, in order that deserving cases may receive consideration.

11. The marks are now returned to the Registrar, who classifies the successful candidates into their respective divisions.

12. Pending the issue of the results in the *Gazette*, the Registrar communicates its results to no school.

13. The results are gazetted nearly three months after the examination begins, and within a fortnight or so of colleges and schools closing for the summer holidays: thus neither successful nor unsuccessful candidates are able to return to work, with the consequence that there is a loss of time to the former candidates, and to the latter candidates a loss of time and of fees paid in advance.

14. Cross lists are sent to the schools.

Defects.

1. The delay in making promotions in the F.A. and B.A. classes, and the delay in the publication of the Entrance results, reduces the two academical years of the F.A. and B.A. classes to eighteen months.

2. Candidates who go up for the Entrance Examination have to pay their school fees in advance up to the end of May. As things are now, failed candidates are unable to resume their studies till the latter part of June at the earliest, and are thus unable to derive any advantage from the fees that have been taken from them in advance for a period of five months. Besides which, by their being delayed in rejoining school, the chances of their success in the next Entrance Examination are materially prejudiced.

3. Successful students through a similar loss of time are unable to proceed with their studies, and are obliged to accomplish in eighteen months' work what is calculated to engage them for two years.

Proposed system.

1. The same.

2. The same. The orders of the Director of Public Instruction, that provision is to be made for Entrance candidates to be taught up to the time of the examination, ought to be carried out by all schools.

3. These promotions shall be made immediately after the applications of F.A. and B.A. candidates have been sent to the Registrar. Students found

unfit for promotion shall continue, as the case may be, in the 1st-year or 3rd-year class.

4. The F.A. and B.A. courses will, therefore, actually extend over two years.

5. The Registrar shall pre-arrange the division and distribution of the examination papers among the several examiners, and shall issue such detailed instructions to the Head Examiners regarding the order in which the papers of the various centres are to be examined as shall ensure that a candidate is examined in all his papers within the same week.

6. In the Entrance Examination, in addition to the Head Examiner and Assistant Examiners, there shall be, for each subject, two re-examiners. See paragraph 9 below.

7. The same.

8. At the end of each week, or oftener, the Head Examiners shall send in the marks received from the Assistant Examiners to the tabulators; and as soon as the results of the week have been tabulated, the Registrar shall furnish the Head Examiners with lists of the candidates who have failed in their subject only.

9. The Head Examiners shall immediately send to the re-examiners concerned the papers of such candidates. The re-examiners shall daily mark at least 30 papers, and shall daily send in their results direct to the Registrar. By this means the work of re-examination will keep pace with the work of examination, and the two will terminate almost simultaneously. *This will save three weeks.*

10. The Registrar shall then, with the utmost expedition, forward to the Moderators the marks of the candidates, week by week, in order that deserving cases may receive consideration. Thus the work of the Moderators, Registrar, Tabulators, Re-examiners, Assistant Examiners and Head Examiners will be synchronous, and there will be no loss of time.

11. The Moderators shall, week by week, instruct the Registrar, without any delay, what candidates have been during the week declared to have passed the Entrance Examination.

12. The Registrar shall forthwith issue cross lists (showing simply passes and failures) to those schools whose candidates have been, up to that stage, examined.

13. Thus, weekly, about 800 candidates will know their results. The successful candidates may immediately join the higher classes for which they have qualified (see paragraph 3), and the unsuccessful candidates may immediately resume their studies in the schools where they have already paid their fees in advance up to the end of May.

14. A classified list of successful candidates shall be published in the *Gazettes*.

Merits.

1. The F.A. and B.A. courses will practically occupy two years, as required by the regulations of the University.

2. Failed candidates are able immediately to return to their studies. They get some return for the fees they have paid in advance, and having more

months to study in, their chances of success at the next Entrance Examination are comparatively improved.

3. Successful students are able immediately to join the 1st-year class of colleges, and are not obliged to do in eighteen months what is designed to occupy them for two years.

It will be seen that the system I suggest simply methodises the means that are now in use. There are re-examiners under the present rules, and so the appointment of special re-examiners is nothing new in principle. It may be necessary, however, to allow the Registrar's office two extra clerks during the months of high pressure.

Again, the scheme I have explained secures a minimum of interruption in studies. At whatever time of the year the Entrance, F.A. and B.A. Examinations are held there must be an interruption of class work: and merely altering the time of examination will not remedy the delays that are the real defect of the system now obtaining.

I do not claim anything original in my proposal. In 1891 Mr. Nash, who was then Registrar, sent all schools their "provisional results" exactly a month after the Entrance Examination was over. My plan merely carries out his experiment on an extended scale. Inasmuch as some schools must be first in getting their results and others last, mine is not a perfect system; yet I am persuaded that it is an improvement on the system now in use, and I believe its benefits will be widely appreciated. At any rate, every school will get its result much earlier than it now does; and that is a distinct gain.

AN EXAMPLE IN ILLUSTRATION.

Entrance Examination of 1897.

A is a candidate—

1. His examination began on 28th January.
2. The marks of all the candidates were in on 27th March; but no results were announced—the cases of hill schools being excepted—till the 21st April.
3. The work of re-examination began, 1st April.
4. The results were first known through the *Gazette* of 21st April.
5. The Presidency and other colleges closed 1st May.
6. Most schools closed 15th May.
7. Most schools and colleges resumed work after the summer vacation, 28th June.

Thus passed and failed candidates alike could obtain no instruction before the summer vacation, and yet all the candidates had paid their school fees in advance up to the end of May.

Entrance Examination as proposed.

A is a candidate—

1. Suppose his examination to begin on 28th January.
2. His result is known to him between 20th February and 29th March.
3. If he has passed or failed, he is able to join his class between 21st February and 1st April.

Thus passed and failed candidates alike are able to obtain instruction some three, some two, and some one month before the summer holidays. This is only fair to the unsuccessful candidates, inasmuch as they have paid their school fees in advance up to the end of May.

N.B.—The M.A. Examination fee is Rs. 50. But there are some schools—the Doveton College for instance—where the class fee is Rs. 10 per month. In such cases it costs a candidate Rs. 50 to go up for the Entrance Examination. It will be evident how much a candidate who happens to fail in the Entrance loses by the present delay in communicating to him his failure. Not only are his chances of success at the next Entrance Examination diminished, but also he suffers a dead loss in respect of the Rs. 50 which he has paid as advance fees. This paying of five months' fees in advance is a hardship to parents.

CALCUTTA MADRASAH, }
The 15th July 1897. } HERBERT A. STARK.

COLLEGE CORRESPONDENCE.

[College correspondents are requested to send their news to the Secretary, Magazine, Calcutta University Institute, and not later than the 15th of the month.]

THE BANGABASI COLLEGE.

THE STUDENTS' UNION.—A special meeting of the Executive Committee, in which the First year students were invited, was held on Tuesday, the 17th August, at 2-30 p.m. Babu Syamuldas Mukerji, M.A., took the chair. Babu Krishnan Mohan Chakravarti, of the First year class, was duly elected Secretary of the Union, *vice* Babu Ram Mohan Chatterji, resigned; and Babu Jahar Lal Sen of the same class as the Assistant Secretary, *vice* Babu Probodh Chandra Banerji, resigned. An Executive Committee of nine members including the Secretary and the Assistant Secretary *ex-officio* was selected from among the members of the First year class in the place of the old Committee. The accounts of the last year having been read by the Secretary, the Chairman rose, and with an able and impressive speech threw into the hearts of the students the end and aim of a debating club like ours with all its diversified benefits. The meeting separated with a vote of thanks to the chair, which was carried with acclamation. The gradually increasing interest with the increase in the number of members are signs, no doubt, of the Union's bright future.

THE BANGABASI FOOTBALL CLUB.—We sent up a team this year for the B. N. Pal Challenge Cup Competition and were tied with the St. Xavier's P. C. in the first round. The match came off on the Town Club grounds, and after a hard contest resulted in a victory for the St. Xavier's by the narrow margin of one goal to nil.

DUFF COLLEGE.

The College re-opened on the 28th of June. The south wing of the College premises suffered a little by the recent earthquake; the rest of the building however is perfectly sound. Some changes have been made in the College staff this session. H. Stephen, Esq., M.A., our Professor of English and Philosophy, has been away on furlough since last April, enjoying his well-earned rest at his own home. The Hon'ble Kali Charan Banerjee, M.A., B.L., and the Rev J. C. Scrimgeour, M.A., have joined the staff as Professors of Philosophy and English Literature, respectively. We also expect the Rev. J. Watt, M.A., our senior Professor of Physics and Chemistry, to strengthen the staff after the Poojah holidays.

The results of the B.A. and F.A. Examinations of the College are on the whole satisfactory this year. In the A. course, one of our B.A. candidates took first class Honours in History, and stood first in that subject; two got double Honours in English and Philosophy; and two others, Honours in English only. In the B. course, one candidate took double Honours in Science and Mathematics, and another, Honours in Science only. One of our F.A. boys stood first in Physics and was awarded the Sarada

Prasad Prize. The College authorities are now paying more attention to the B. course. Besides a spacious Science class room, there is a good Chemical Laboratory to afford practical facilities to students. Some new apparatus have been and will be purchased.

The first-year students have started a Club styled the Duff College Literary Society under the presidency of the Rev. J. C. Scrimgeour, M.A. Babu M. N. Ray will read a paper on "The Life of Dr. Duff" in the first ordinary meeting. The College Football Club with its president, the Rev. A. Tomory, M.A., Professor of English and Political Economy, plays as usual at the Marcus Square recreation grounds.

THE SCHOOL DEPARTMENT.—Of the 23 candidates who were sent up for the last Entrance Examination, as many as 12 were successful, two being placed in the First Division. The Duff Debating Club has had several sittings since it was started by the Entrance Class students. The subjects discussed in this club are of a directly practical nature, and have an immediate bearing on the needs and duties of students generally. In the sixth ordinary meeting, Babu P. N. Mitter read an able essay on "Reading: its Object and Method," which was greatly enriched by several valuable and independent suggestions by some of the members. The success of the club is mainly due to the energy and co-operation of its members.

The half-yearly examination, on the result of which several scholarships and free studentships are awarded, came of last week.

HUGLI COLLEGE.

W. BILLING, Esq., M.A., has been posted here as the Officiating Principal. Babus Jyotibhusan Bhaduri, of the Presidency College, and Jnanaran Chakrabarty have been sent here in the places of P. Mukerji, Esq., and W. Booth, Esq.

A new Debating Club has been started here. Babus Mohit Chandra Sen, M.A., Upendranath Maitra, M.A., and Kesorinohan Sen, M.A., who are professors of this College, have kindly consented to be our Presidents. The club is in a fair way to success under the management of our worthy Presidents. Since the formation of our club we had three meetings. In the first of these, held on the 17th July, President Babu Mohit Chandra Sen, M.A., delivered a lecture on the necessity of forming an union amongst the students. After this, the President proposed that a Secretary and an Assistant Secretary should be selected by the members; whereupon Babu Netye Chandra Mondal, of the second-year class, was selected the Secretary, and Babu Surendranath Dey, of the first-year class, the Assistant Secretary. In the second meeting held on the 24th July, Babu Upendranath Maitra, M.A., kindly presided. The subject for discussion was "The Exercise of Benevolence." The President expressed his delight at the enthusiasm of the members. The third meeting came off on the 31st July. The subject was "Time." Babu Mohit Chandra Sen, M.A., kindly presided. It was proposed that no religious, social or political matter should be discussed, and it was also proposed that the subject for next day's consideration might be selected by the speaker himself, or by the President, as the case may be. This being over, the President delivered a fine and impressive lecture on that subject, taking it, one by one, as the creator, preserver and destroyer, comparing the present with the past, and citing examples in each case.

The College Football Club, which entered its name for the "Cooch Behar Cup," had lately a match with the Mohanbagan Football Club. Our club has been defeated by four goals against nil. The Bengal Athletic Club, which is composed of the students of the college and collegiate classes, entered its name also for the "Cooch Behar Cup." They had a match with the Sovabazar Club, in which the latter was defeated by one goal against nil.

KRISHNAGAR COLLEGE.

(1) We are all very pleased with our new Principal Mr. W. B. Livingstone.

(2) The whole of the college building is in a tottering state being seriously damaged from the effects of the last earthquakes. Many parts of it are supported by props, and the north and the

south verandahs have been pulled down by the Public Works Department. The building is under repairs, and almost the whole of it is going to be rebuilt, and consequently it will take a long time to be so.

(3) The Students' Association has been re-organised under the name of "Friendly Union." T. N. Chacroborty, Esq., our new third teacher, is acting as the Vice-President. "History and How to Study it properly" was the subject for the last sitting, and our worthy President dealt with the subject very lucidly and exhaustively. Taking the history of India, he showed that India is advancing both intellectually and morally, and also as far as material prosperity is concerned.

(4) A public meeting was convened by the students in the college hall on the 28th of July last under the presidency of Babu Prosonno Kumar Bosu, M.A., B.L., to celebrate the sixth anniversary of the death of the late Pandit Iswar Chandro Bidyasagar. Mr. W. B. Livingstone, our worthy Principal, and others addressed the meeting to the satisfaction of all. The meeting began and ended with two songs sung in chorus by the students, and two Bengali poems also were read by the students in *memoriam* that illustrious dead.

(5) The College Club is faring well under our worthy Captain Babu Joti Bhushon Chatterjee. There was a friendly football match on the 20th of July last between the College A team and the Krishnagar C. M. S. team. The latter won by a goal to nil. The play of football also is prospering well. It has been proposed for the encouragement of the students of the College and the Collegiate School to hold athletic sports under the name of "Krishnagar College Sports." Our worthy Principal, Mr. W. B. Livingstone, is encouraging us with his warmest sympathy and help, and he has been elected as the President of the Sports Committee. Preparations are being made for the sports and they will take place shortly within this month.

(6) The half-yearly examination of the school classes is coming off very soon. Babu Ganendro Nath Mitter, B.A., our ninth teacher, has been transferred to Jalpaiguri, and Mr. T. N. Chacroborty, who has been in Paris, has come here as the third teacher.

THE PRESIDENCY COLLEGE.

THE COLLEGE.—Dr. Martin visited the college on the 23rd instant, and we got a day's leave in honour of his visit.

THE COLLEGE ATHLETIC CLUB.—Has been very successful this season. We played altogether 8 matches up to date, won 3, drew 4, and lost only one game.

THE COLLEGE UNION.—Is still inactive.

THE LIBRARY.—The stock-taking and cataloguing of the books is not yet finished.

RAVENSHAW COLLEGE.

The college re-opened after the summer vacation on the 28th June. Mr. Hallward has been transferred, and Babu Nilkantha Majumdar has been appointed our present Principal. This year the school has showed a very good progress as 17 boys have passed out of 19, of which 3 were placed in the first division, 7 in the second division, and the rest in the third division.

The students of the third-year and fourth-year classes have started a club for their intellectual improvement, and the name "Observer" has been given to it. They held their anniversary meeting at the college hall on Friday, the 30th July, and Babu Nilkantha Majumdar kindly took the chair. Several poems and essays were read at the meeting, and Babu Nilkantha Majumdar encouraged them to continue in their efforts.

Various clubs have been opened, such as tennis, football, cricket, for the physical exercise of the students, and besides these, a gymnastic master and a drill master have been appointed to teach gymnastics and drill to the boys. These games have been made compulsory, and every student is required to take part in some one of these games.

The above arrangements have undoubtedly improved the physical condition of the students and, besides these, another arrangement has been made, which has done us a considerable amount of good, viz., that all students of the college and the school are allowed to use the library books.

ST. XAVIER'S COLLEGE.

COLLEGE DEPARTMENT.—On the 24th July some excellent farewell addresses were presented by the students of the College Department to the Very Rev. Father Neut, S.J., the Prefect of Studies, on the eve of his departure from the college owing to ill-health. The Very Rev. Father replied in a quite touching speech. The following is the text of the well-illuminated address presented by the second year students:—

TO THE VERY REV. FATHER NEUT, S.J.

VERY REV. SIR,—We, the students of the second-year class of St. Xavier's College, beg to approach you with a heavy heart to express our great obligations to you dear Sir, and it was a great shock to us to hear of your sudden departure from our midst. Our hearts full of grateful thoughts are at a loss to find out proper words to convey to you our sincere love and respect for you dear Sir. It was but yesterday that our hearts thrilled with delight at your recovery, and no one then dreamt that so soon we shall be deprived of your kind presence. You have sacrificed your health so long for our sake, and now you are compelled to leave us in spite of your unwillingness. Your learned lectures have left impressions which time shall never efface. We are awed by your erudition and poetry revealed a new light in our minds.

It was but the other day as if inspired by your charming address that our Football Eleven returned victorious in the match with the renowned Calcutta Football Club, and if this year they fail to bring the trophy, no wonder it will be but for your absence. Is it possible to regain the same spirit and enthusiasm which were evoked by your presence?

Herewith we close this feeble attempt to express our sincere gratitude. Earnestly hoping for your speedy recovery.

Rev. Father Crahan, S.J., Prefect of the Special Department of St. Joseph's College, Darjeeling, has joined our College as the Prefect of Studies and Professor of English Literature in the place of the Very Rev. Father Neut, S.J.

EXPERIMENTAL CHEMISTRY IN THE PRACTICAL LABORATORY.—On the 23rd July the President concluded his experimental lecture on "A Family of Elements." The lecture was fully illustrated by instructive experiments.

To encourage the study of chemical science among the first year students, the President delivered another lecture on the "Introduction to Chemistry." The lecture was a success in itself and without a single failure on the part of the lecturer.

FOOTBALL CLUB.—Again this year "Our Eleven" had to meet their old rivals, the Bishop's College, for the Elliot Shield. In spite of the bad weather a good crowd collected on the Naval ground. The well contested game resulted in a clean sheet neither parties having scored, though the weather was by no means favourable to the St. Xavierians, continual rain falling. Special credit is due to J. Dey (the excellent goal-keep), S. Mukherjee and Maning Ma. In spite of the bad weather Father Power's presence on this occasion can be better appreciated than expressed in words.

CLUBS AND SOCIETIES.

ANGEL SPORTING CLUB.

The club played two important football matches on its own grounds with:—

(i) The Friends' Union Sporting Club on the 8th August, at 5-30 p.m., and won by 3 goals to nil. Referee—C. Mukherjee of the A. S. C.

(ii) The Hindu School Sporting Club on the 19th August, at 5-45 p.m. It rained at noon, and thus made the ground a little slippery, which proved an obstacle to both the teams. However, the home team won by 2 goals to 1. Referee—K. Mookerjee, B.A., of the P.C.A.C.

PLAYERS OF THE ANGEL TEAM.

Goal—P. Mitra. Backs—P. Mookerjee and J. Dutt. Half-backs—C. Mukherjee, S. Ghosh and H. Bose. Forwards—S. Dutt, H. Chatterjee and B. Bose.

The members have wonderfully improved in football, and it may be hoped that the team will be a strong one. A few members practise hockey. The number of members is swelling day by day.

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The following ordinary meetings of the Calcutta Progressive Union were held after the 21st meeting of the last session:—

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23rd Meeting—Subject—Habit of Imitation.

Lecturer—Babu Nagendra Nath Malakar.

24th Meeting—Subject—Advantages of Truth.

Lecturer—Babu Purnachandra Ghosh.

25th Meeting—Subject—Ambition.

Sp. Lecturer—Babu Bobhati Bhushan Mitter.

26th Meeting—Subject—Our Poverty—Its causes—A Remedy.

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Lecturer—British Administration.

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Lecturer—Babu Jatindra Mohan Banerji.

30th Meeting—Subject—Human Society—The way to its improvements.

Lecturer—Babu Surendra Nath Kundu.

31st Meeting—Subject—Patriotism.

Lecturer—Babu Bijoy Krishna Mullick.

After the 31st Meeting the sixth session ended and the seventh session commenced.

SPECIAL MEETINGS.—The Half-yearly General Meeting of the Society was held on the 30th of January 1897, at the hall of the Calcutta High School. At this meeting the name of the Suhrid Sammilani Sabha and Talukdar Union was changed into the Calcutta Progressive Union on the motion of Mr. Sachindra Nath Mukherji, after a long discussion. The half-yearly report having been read and adopted, the office-bearers for the ensuing session were elected—Mr. A. C. Banerji, Barrister-at-law, Law Lecturer, Bangabasi College, was re-elected its President, and Messrs. N. Chatterji, Barrister-at-law, A. K. Ghosh, Barrister-at-law, E. P. Ghosh, B.A., Barrister-at-law, Hem Chandra Roy, M.A., B.L., and A. C. Roy, its Vice-Presidents. After transacting other formal business, the meeting dispersed.

On the 2nd of May 1897, a special meeting was held, at which Mr. A. K. Ghosh, Barrister-at-law, gave a course of dramatic readings from Shakespeare. His readings were much appreciated by the audience. Dr. Tarak Nath Bhattacharjee presided on this occasion.

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ANNUAL MEETINGS.—The first annual meeting of the Association was held on the 16th of February 1897 in its office, under the presidency of R. Dhara, Esq. The Secretary, in his report, showed the increase of members since its foundation, and the great interest the members take, in having their object carried out. The president in delivering his inaugural speech, amidst intense enthusiasm, dwelt principally upon the realisation of the object with which the Association was started.

OFFICE-BEARERS.—The Office-bearers elected for the current year are:—

President.		Secretaries.	
R. Dhara, Esq.		Mr. N. C. Bhattacharjee.	
Mr. H. K. Mukherjee, B.A.		Mr. J. K. Chatterjee.	

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Mr. A. C. Bagchi.		Mr. P. Ghosh.	
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" B. Das.		" A. S. Pal.	
G. Dhara, Esq.		" S. C. Sanyal, M.A.	

SESSIONS.—The work of the year has been principally divided into three sessions, viz., summer, autumn and winter. The summer session ended in June.

COMMITTEE MEETINGS.—There were four meetings held up to date, in which some changes have been brought about in the Rules and Regulations of the Club. The members are busily engaged in augmenting the funds of the club.

The further report under the following heads, viz., ordinary meetings, special meetings, amusement department, &c., will be out in the next issue of this journal.

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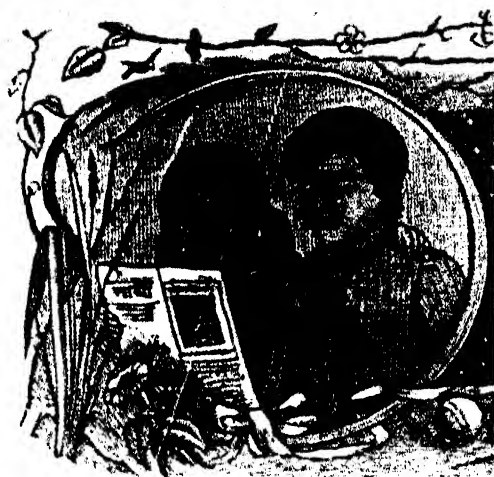
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THE Calcutta University Magazine.

A Monthly Newspaper and Review.

VOL. IV, No. 9.

SEPTEMBER, 1897.

Price Three Annas.

NOTES AND NEWS.

A CORRESPONDENT of the *Athenæum* furnishes us with a few facts about this remarkable man. It appears that the gentleman's real name was *Praise* Barbon, and this Member of Parliament was a leather seller and a preacher in his day.

WE have spoken elsewhere of the recently published *Life and Letters of Jowett*. Some of his opinions on men and questions of the present century are of deep interest to us. Take for example George Eliot, who is a great favourite everywhere with our young friends. This is what the great Master says of her:—

"She talked charmingly, with a grace and beauty that I shall always remember. She gives the impression of great philosophical power. Her idea of existence seems to be doing good to others."

Again—"She has the cleverest head I have ever known, and is the gentlest, kindest, best of women; she throws an interesting light on every subject on which she speaks; she seems to me just right about philosophy, quite clear of materialism, women's right, idealism, &c."

THE Master was a great lover of Dr. Johnson and of Boswell's *Life*. The idea which Jowett on Boswell's Johnson. Macaulay's brilliant essay has given currency among us is that Boswell was a big fool. This Jowett could never persuade himself to believe. Such a delightful book could never have been written by a simpleton or even a man of ordinary abilities, he always maintained. In one of his lectures to the Edinburgh Philosophical Institution he said: "Let any one who believes that an ordinary man can write a great biography, make the

experiment himself. I would have him try to describe the most interesting dinner-party at which he was ever present: let him write down from memory a few of the good things which were said, not forgetting to make an incidental allusion to the good things that were eaten; let him aim at giving what I may call the dramatic effect of the party. And then let him compare the result with Boswell's account of the famous dinner where Johnson was first introduced to Wilks, and he will begin to understand the nature of Boswell's genius."

THIS is what he said of Johnson himself, and how true and just is the estimate, and how finely expressed:—

"Johnson first taught literary men the lesson of self-reliance and independence. Of all men of genius he is the only typical Englishman in whose strength, as also in his weakness, we see the national character. He was absolutely free from meanness and jealousy; a mighty soul which disdained tricks and subterfuges. 'Like the Monument,' in his own language, he stood upright and never stooped; no human power could have torn him from his base. Yet in this strongest of natures, there was the gentlest affection, and the deepest reverence and humility. The giant has a heart like a woman or a child."

RASSELAS, we are afraid, is generally neglected by our younger men now-a-days, and very little of it is known amongst us beyond the grand truly Johnsonian opening sentence about listening with credulity to the whispers of fancy and the deficiencies of the day being supplied by the morrow. This is a great pity. We quote Jowett's appreciation of the book which is, by the way, a beautiful, a perfect picture in itself. "It is," he said, "the vanity of human wishes delineated in a sort of prose poem or idyll. 'It is the book of 'Ecclesiastes

ringing the changes on the various conditions of human life, ending in a conclusion in which nothing is concluded."

SPEAKING of Universities in one of his speeches, he said: "There are two things which distinguish a university from a mere scientific institution; first of all it is a seat of liberal education, and secondly it is a place of society." And he concluded by pointing out that "the great charm of universities, which gives them such a hold on after life, is that they form a society in which mind is brought into contact with mind, and there is conversation and enthusiasm for knowledge and united help in study."

TAKE again what Jowett says of Wordsworth, and again we cannot help admiring the depth of his critical insight, and his vigorous grasp of human nature, and of the cravings of the human heart. The true mission of a poet is a subject on which he has feelingly expressed himself in many beautiful passages, and, according to him, Wordsworth was one of those who never forgot his vocation of a teacher, and consequently he himself was never tired of admiring him, although he was by no means blind to the poet's deficiencies. He says, for example, "Wordsworth's great merit is that he deepens and simplifies the affections—that every word is right, and true in feeling, if sometimes childish and exaggerated. He is not artistic in the sense in which Tennyson is artistic. He does not make the different parts of a poem all bear upon the whole. No poet has done so much as Wordsworth for the instruction of mankind."

"I doubt whether nature can really supply all the comfort which he supposes. You cannot be constantly watching clouds, or listening to winds or catching the songs of birds. For a moment they give us repose. But the animal enjoyment of the air and light has a great deal to do with the refreshment of our spirits. It is not merely living in the air, but living also alone, which, for a time, comforts us."

Again, we find him writing to a lady correspondent of his: "An old blind lady told me of her favourite quotation from Wordsworth:—

For consolation's sources deeper are
Than sorrow's deepest.

It is charming to have written so many lines that have soothed and lifted the souls of forlorn people as Wordsworth did.

THE CALCUTTA UNIVERSITY INSTITUTE.

A MEETING of the Calcutta University Institute was held on Tuesday, the 3rd August, at 5-30 P.M., when Babu Hemendra Prasad Ghose read a paper in Bengali on the criticisms on the fourth Canto of Michael Madhu Suddhance Dutt's *Meghnadh Badh*. Mr. Justice Gooroo Das Banerji presided on the occasion.

On Tuesday, the 31st August, a Social Re-union of the members was held in the hall of the Institute.

A large number of senior members (including the Hon'ble Mr. Justice Banerjee, the Rev. P. O. Mozoomdar, Mr. Satyendra Nath Tagore, Dr. P. K. Ray and Mr. A. F. M. Abdur Rahman) and nearly all the junior members were present. First came some Bengali songs, then there were English and Bengali recitations which were very much appreciated, and Pandit Satya Brata Samasraimes recited some passages from *Kumar Sambhazim*, giving us an idea of the way Sanskrit is read in Benares and the Mahratta country. Next came the excellent instrumental music by four masterly performers, who had been very kindly sent by Raja Sir Sourindra Mohan Tagore, Kt., C.I.E., Mus. Doc. In the meantime Mr. P. Mukerjee of the Presidency College was performing some extremely interesting microscopical experiments which were some of the greatest attractions of the evening. The next event in the programme was a magic lantern performance by the Rev. Dr. K. S. MacDonald, who showed some exceedingly interesting and instructive plates. The last event was a concluding song. The meeting separated at 8-30 P.M., after having spent a thoroughly enjoyable evening.

Our best thanks are due to Dr. K. S. MacDonald, Mr. Mukerjee, Babu Shyma Das Mukerjee and others, who, by their presence and co-operation, helped to make the Re-union a success.

With the view of encouraging friendly feelings amongst the students of the different colleges, as well as of stimulating them to practise elocution, the authorities of all the colleges were invited to send representatives to an inter-collegiate competition in English, Bengali, Sanskrit and Persian recitations.

The competition in Bengali recitation was held on Saturday, the 4th September at 5 P.M., eighteen students from the different colleges of Calcutta appeared in the competition. Mr. Justice Gooroo Das Banerjee, Babu Rabindra Nath Tagore, Babu Chandra Nath Bose, and Mr. J. N. Das Gupta acted as judges on the occasion. There were three prizes, of which one was awarded by the Institute, and the other two were presented by Babu Rakhal Chandra Banerjee, son-in-law to the late Rai Bankim Chandra Chatterjee Bahadur, and Pandit Jogesh Chandra Shastri, Professor, Daveton College. The Institute prize was won by Babu Sarat Chandra Mitra of the General Assembly's Institution, and the other two prizes were won by Babu Dwarka Nath Banerjee and Babu Debeshwar Mukerjee, both of the Presidency College. Babu Rabindra Nath Tagore sang one of his songs with his usual charming sweetness, thrilling the large audience, after the declaration of the names of the prize winners by Dr. Gooroo Das Banerjee.

The competition in English was held on Monday, the 6th September, at 5-30 P.M., Dr. Rash Bihary Ghose, the Hon'ble Babu Kali Charan Banerjee, the Rev. Mr. H. Whitehead and Mr. E. W. Ormond were the judges. There were eighteen students from the different colleges who competed for the prizes, which were four in number. Two prizes were awarded by the Institute, a third was given by Dr. Rash Bihary Ghose, and another was given by Justice Gooroo Das

Banerjee. The first prize was awarded by the judges to Mr. Henry Moreno, of the St. Xavier's College; the second prize was won by Babu Amullya Charan Goswami of the L. M. S. Institution; and Babu Subodh Chandra Bhattacharya of the Presidency College and Jotindra Nath Shome of the Duff College were bracketed for the remaining two prizes.

The inter-collegiate competition in Sanskrit was held on Tuesday, the 7th September, at 5-30 P.M. There were nineteen candidates. The judges were Dr. Gooroo Das Banerjee, Babu Rabindra Nath Tagore, Pandit Satya Brata Samasramnee, Pandit Harish Chandra Kavirutna, and Pandit Tara Kumar Kavirutna. There were three prizes, of which one was awarded by the Institute and another by Justice Gooroo Dass Banerjee. A special prize was offered by Pandit Hara Prasad Shastri, Professor, Presidency College, to be awarded to the student who may be considered to be the best among the candidates reciting according to the Bengali mode of pronunciation. The first prize was won by Babu Narendra Nath Gangooly of the Presidency College, and the second prize was won by Babu Ashutosh Ghose of the Metropolitan Institution. The special prize of Pandit Hara Prasad Shastri was awarded to Babu Nripendra Narayan Dutt of the Presidency College.

The recitations in Persian came off on Thursday, the 9th September, at 5-30 P.M. There were nine candidates. Shams-ul-Ulama Shaik Mahammad Gilani Maulvie Mirza Ashraf Ali, Shams-ul-Ulama Ahmed, and Maulvie Abdul Karim were the judges. Mr. A. F. M. Abdur Rahman being unavoidably absent. There were four prizes, of which one was awarded by the Institute, two by Shams-ul-Ulama Shaik Mahamed Gilani, and one prize was awarded by Maulvie Mirza Ashraf Ali. The first prize was awarded by the judges to Syud Ameer Ali of the Calcutta Madrasa, and the two second prizes to Mahammed Rashid-ud-din Ahmed of the City College and S. S. Huq of the St. Xavier's College, and the remaining prize was awarded to Abdur Rahman of the Presidency College.

It is a matter for sincere congratulation that the inter-collegiate competitions proved a great success this year again, and promise to be a greater success in future. As it is, a larger number of prizes has been offered this year than we were able to do last year, through the generosity of a large circle of gentlemen interested in the welfare of our student community.

We hope to be able to repeat this tale of progress and steadily increasing interest in the object of these competitions next year also; and we trust this wholesome rivalry between the students of the different colleges of the town, ultimately tending to the establishment of friendly and brotherly feelings between them, will be one of the permanent and not the least interesting features of the Institute.

We note with pleasure that not only the students of the different colleges, but also the members of the teaching staff took a keen interest in these competitions. Our heartfelt thanks are due to those gentlemen who kindly acted as judges on these occasions, and to those who have offered special prizes for the encouragement of the competitors.

THE LIFE AND LETTERS OF JOWETT.

THE long expected *Life and Letters of Jowett* is now in the hands of the public, and what a mine of information, and store-house of noble sentiments creating noble aspirations within us, the book is! Coleridge has been rightly called the poet of poets, and Jowett, too, with his masterful mind may similarly be called the *teacher of teachers* and *ruler of rulers*. What then was the secret of this influence he exercised over all who came in contact with him? We would say, an ardent sympathy—and an ardent conviction; the purity of his life and the nobility of his aims; the spirit of self-sacrifice and the lifelong devotion to the great cause of education. We would like to see these volumes in the hands of all our young men, and if they can imbibe a part even of that spirit which animated the great master throughout his life, we would say that the time spent in going through the book has been spent to some purpose, employed as it will be, in gathering impressions which would give a new bend and lend a new colouring to their lives.

In these days when "the world is too much with us"—it cannot be too often or too strongly asserted that this is not all that is necessary for the harmonious development of humanity, that something more than this, and let us add something nobler far than this, must be sought after and steadily kept in view, before we can expect to have any appreciable amount of success in our endeavours and happiness in our life. When the salary of the Regius Professor of Greek at Oxford was only £40 a year, and repeated attempts to have the chair endowed in a way consistent with its dignity, had failed, the private friends of Jowett without his knowledge raised £2,000 by subscription and presented the amount to him. But Jowett, who at this stage of his life inevitably reminds one of that noble pastor in Goldsmith's pages passing rich with £40 a year wrote—"I will try to show my gratitude in the only way that I am able, by increasing energy in the work of the Professorship. But I cannot accept their munificent present." Again he wrote in a private letter to a friend—"It is a great pity that though he (the poor professor) loves money, which he believes to be the source of every good, he could not make up his mind to accept it. It does not do, and it is not consistent with the dignity of a human being, &c."

The spread of this spirit makes for the good of society—all will admit, this love of the work—for the sake of the work, not for what it brings, the material advantages it secures to us in the end, what a grand principle is this. We will not say, with the cynics, that this spirit does not exist among us, but we will say that we should honour this spirit wherever found, and pray that it may prevail amongst us with ever-increasing force.

We have said that sympathy was one of the latent causes of Jowett's influence and usefulness. He was ever ready to help promising young men with advice, and when through God's grace better days came, with money too. What Erasmus said of Sir Thomas More,—"when he can give nothing else, he gives advice;

he is patron general to all poor devils"—is truly applicable to Jowett, and vividly describes his attitude towards the younger men committed to his charge, as is pointed out by his biographers. He himself in his earlier days had known what it is to struggle against pecuniary difficulties—and when in later life it lay in his power to help struggling undergraduates with money—he did it ungrudgingly, considering it a privilege as well as a pleasure to be able to do it. One incident the readers of these volumes are perforce reminded of in this connection—an incident which has a deeper significance than appears on the surface. Once he was staying away from Oxford with friends, and conversation having turned on Political Economy, Jowett declared that he never gave money to beggars. The hostess thereupon "disguised herself as a poor Highland woman and waylaid Jowett, begging importunately and telling her tale of woe so piteously that Jowett at last said—"Poor thing! she seems very miserable; give her half a crown." Thus vanished into thin air all the teachings of Political Economy as taught by the school of Adam Smith, and nature once more proved stronger than science.

But, as we say, this incident has a deep meaning for us. It shows clearly how the older school of economists had erred in laying too much stress on the economic man—and attaching too little importance to the emotional and the social side of human nature. As has been pointed out by a keen observer, the economic man stalks through the pages of Adam Smith. Students of the history of Political Economy know how a new departure has been made in modern days in the ideals and the teachings of Political Economists, in order to bring them more in harmony with many-sided human nature. Jowett clearly perceived the need of this departure, and what is more, by his act unconsciously demonstrated the need himself. It was in the sixties that he said referring to Political Economy—"I used to know the old science; the new applications rather puzzle me, but I shall have to make them for myself."

We have spoken above of the consecration of his life to the sacred cause of education. The thought which was the hardest for him to bear was the idea of leaving Balliol, which was to him as his "family." If a good fairy had offered him the choice between the Prime Ministership of England and the Masterhip of Balliol, the perusal of the volume before us leaves no doubt in our mind that he would have gladly and unhesitatingly rejected the first offer and preferred the latter. And to use Carlylese—aye here is the unanswerable question—which is the better path, the more glorious lot—to rule a people or to teach a people.

Carlylese leads us to speak of Carlyle, who occupies such a large space in the minds of our younger friends in the local university. This is what the great master wrote of him in one of his letters. We make no apology for quoting the whole of the passage:—

"A man of genius, and in some respects the first man living, an independent man, a tender-hearted man—the most graphic of all painters, though in an ir-

regular magic-lantern way. Yet, on the other hand, a man totally regardless of truth, totally without admiration of any active goodness—a self-contradictory man, who investigates facts with the most extraordinary care in order to prove his preconceived notions. He has stirred up the minds of young men, but not really elevated them. I know that he can say things with a tenderness and power in conversation that no one attains. I don't think he has any real insight, but only a great power of painting and crystallising scenes real or imaginary."

What a depth of insight does this passage reveal to us; what a carefully and scrupulously conscientious blinding of light and shade, praise and censure we find here.

Again, how true is this stray remark which we find in one of his letters—"I sometimes wonder that a poet does not understand that he ought to be a prophet." Happily this is an idea which we find elaborated in his introduction to the *Dialogues* of Plato. He says there—"The true office of a poet is not merely to give amusement, or even to increase our knowledge of human nature. There have been poets in modern times, such as Goethe or Wordsworth, who have not forgotten their high vocation of teachers. The noblest truths, sung of in the purest and sweetest language, are still the proper material of poetry."

Criticisms like these, scattered throughout his letters, make one wish that the Professor of Greek Literature, the greatest of authorities on Platonic philosophy, could have spared a little time to leave for us a few of such deeply reflective critical notices of the classics of English literature, expressed in his own inimitable, deeply incisive, clear-cut sentences.

It is probably not so widely known that Jowett was a member of Lord Macaulay's Committee, which organised the open competitive examinations for the Indian Civil Service. Hence began his life-long interest in Indian affairs. It need not be mentioned here that he was greatly instrumental in liberalising the course of studies prescribed for the aspirants for Indian appointments. The report of the Committee was drawn up by Macaulay, but there are passages in it which distinctly bear the "stamp of his mind"—passages which have their use for us even to-day. For example, this bold enunciation of a principle which cannot be too often repeated or too carefully borne in mind—

"We believe that men who have been engaged up to one or two and twenty in studies which have no connection with the business of any profession, and of which the effect is merely to open, to invigorate, and to enrich the mind, will generally be found, in the business of every profession, superior to men who have at eighteen or nineteen devoted themselves to the special studies of their calling."

We close this rather rambling notice of the first volume of this *Life* with a reference to an incident which speaks volumes for all the parties concerned. When a bitter controversy was raging round the name and work of Jowett, the late poet Laureate spoke of him to the Queen, who said that "Oxford had used him shamefully," on which Tennyson burst

forth again with, "I am so glad your Majesty appreciates Mr. Jowett."

Comment on this is needless. Who can fail to appreciate the depth of the sympathy which led the Queen to extend her support to Jowett at this critical moment of his life, or the fidelity of the friendship which made Tennyson stand by him.

A FEW SCATTERED THOUGHTS ON KEATS'S "THE EVE OF ST. AGNES."

By *Prabodh Chandra Ray, M.A.*

THE key to the poem may be found in the following lines of Ben Jonson:—

And on sweet St. Agnes' night,
Pleas'd you with the promised sight,
Some of husbands, some of lovers,
Which an empty dream discovers.

It is based on a superstition of the Catholic Church, and is a fine specimen of the luxury of Keats's art.

STANZA 1.

The owl, for all his feathers, was a cold, &c.

Notice the art in this specific statement. The creatures who can most resist the assaults of cold, are themselves chilled and numbed. The "bird of night," in spite of his feathers, stares out at the strange weather.

The hare limp'd trembling through the frozen grass.

Observe how the crowding of *trills* admirably suits the sound to the sense. Contrast the "trembling" hare with the "silent" flock.

Like pious incense from a censer old.

Even in describing the breath of the Beadsman, Keats is "sensuous." Apart from the feeling of winter time in this stanza, we have also an "intimation of those Catholic elegances" of which we have so much in this poem.

STANZA 2.

Along the chapel aisle by slow degrees.

Contrast the "slow" steps of the Beadsman with the "gliding" pace of the lovers as they "fled away with the storm."

The sculptur'd dead on each side seemed to freeze,
Emprison'd in black purgatorial rails.

Two powerful lines. Notice the Catholic idea in "purgatorial" and the significance of the colour of the rails.

Knights, ladies, praying in dumb oratories,
He passeth by; and his weak spirit fails
To think how they may ache in icy hoods and mails.

How artistic is the introduction of the knights and ladies in the chapel aisle not separately but along with the description of the eating cold! They too were not insensible of its effects.

STANZA 3.

And all night kept awake, for sinner's sake to grieve.

How different is Porphyro's object for keeping up the night!

STANZA 4.

The carved angels, ever eager-eyed,
Stared, where upon their head the cornice rests.

Keats vivifies these figures to show the effect of the music.

STANZA 22.

Down the aged gossip led
To a safe level matting.

By 'matting' Keats means the rushes which were used instead of carpets in those days.

Now prepare,

Young Porphyro, for gazing on the bed;
She comes, she comes again, like ring-dove, fray'd and fled.

See how the poet changes the person in which he was speaking of Porphyro and with what effect. The repetition in the next line implies the fluttering in Porphyro's bosom.

STANZA 23.

But to her heart her heart was voluble
Pining with eloquence her balmy side,
As though a tongueless nightingale should swell
Her throat in vain, and die, heart-stifled, in her dell.

Madeline is most beautiful at this point.

Notice how, throughout the poem, the poet is sparing in exhibiting the emotions of the lovers who interest us chiefly by their surroundings. Keats leaves us to imagine the feelings and sentiments of Madeline and contents himself with saying that her heart was full though her tongue spoke not. What a powerful impression does this convey, and how touching the simile! The poet compares Madeline to his favourite bird which "sings of summer in full-throated ease."

STANZA 24.

And diamonded with panes of quaint device
Innumerable of stains and splendid dyes.

Here the poet leaves the imagination of the reader free to wander over a wide range of colours, instead of restricting it to particular hues.

A shielded scutcheon blush'd with blood of queens and kings:

Mark the tautology in "shielded scutcheon," and how the word "blush'd" conveys the idea of the colour coming and going.

STANZA 25.

She seem'd a splendid angel, newly drest,
Save wings, for heaven.

Notice the exquisite touch in the last line. Compare "mission'd spirit" applied to Madeline in stanza 22. Mark also how proper and pretty the heraldic term *gules* is in the description of the moon shining on Madeline's "fair breast." Here is Keats' power of "naturalistic interpretation," as Matthew Arnold puts it.

STANZA 26.

Unclass her warmed ewels one by one,
Loosens her fragrant bodice; by degrees
Her rich attire creeps rustling to her knees:
Half-hidden like a mermaid in sea-weed,
Pensive awhile she dreams awake, and sees
In fancy, fair St. Agnes in her bed
But dares not look behind or all the charm is fled.

As Mr. Sidney Colvin observes, an inferior artist would have attempted a more detailed description of her jewels, but how full of significance and beauty is Keats's one word "warmed." The jewels in her bosom are also instinct with passion. Her bodice is fragrant, no doubt because it enclosed within it her "balmy side." How beautifully is the matter of fact made poetical in the description of the half-drest Madeline like "a mermaid in sea-weed." The reader cannot but feel that the description is equally applicable to her senses which were being entranced, which hovered between wakefulness and "woofed phantasies." Nay, the description may be said to be even applicable to the story itself which is half-realistic and half-romantic.

STANZA 27.

'Wakeful swoon,' fitly describes the state of her mind, in transition from activity to rest.

Clasp'd like a-missal where swart Paynims pray.

Note the appropriateness of the simile, founded as the poem is on a superstition of the Roman Catholic Church. In "swart Paynims," we have no doubt a reminiscence from Spenser. In the land of the Pagans, the Roman Catholic mass-books are all the more precious, because of the danger of their being seen. The next two lines are the most exquisite couplet in the poem:—

Blinded alike from sunshine and from rain,
As though a rose should shut, and be a bud again.

The reader is apt to be transported to a state of ecstasy, like Leigh Hunt, at these words. The beauty of these two lines is absolutely indescribable.

STANZA 28.

And listen'd to her breathing, if it chanced
To wake into a slumberous tenderness;
Which when he heard, that minute did he bless,
And breathed himself.

Porphyro's breathing succeeds Madeline's. What a fine touch this, indicating the intense interest with which he gazed on her!

'Hush'd carpet.'—See, with a single stroke, Keats conveys the idea that silence reigned in the chamber.

STANZA 29.

Soft he set
A table, and, half-anguish'd, threw thereon
A cloth of woven crimson, gold and jet.

Notice the sudden pause at the end indicating the suddenness with which the noise of the music "affrays" his ears, and which makes the poet drop the narrative tone and take up a lyrical one, exclaiming—

O for some drowsy Morphean amulet!

STANZA 30.

While he from the closet brought a heap
Of candied apple, quince and plum, and gourd,
With jellies soother than the creamy curd
And lucent syrups tinct with cinnamon.

Contrast the delicacy of this feast with the rigidity of the fast which Madeline must have undergone. What a commentary on the mixture of epicureanism and strict observances countenanced by the Romish Church! The "creamy curd" reminds one of Spenser's "bowl of cream new crudded." The sweetest of these sweet lines is the last one quoted, which is read, as a critic very happily puts it, "at the tip-end, as it were, of one's tongue."

STANZA 32.

The lustrous salvers in the moonlight gleam;
Broad golden fringe upon the carpet lies
It seemed he never, never could redeem
From such a steadfast spell his lady's eyes;
So mus'd awhile, entoid'd in woofed phantasies.

The beauty of the description slightly atones for the anachronism in the word "carpet." There is another charming conceit in the last line—the phantasies are worked in a mosaic.

STANZA 33.

And suddenly
Her blue affrayed eyes wide open shone.

Keats uses the same word in respect of Madeline's eyes as he did in respect of Porphyro's ears. Is this coincidence accidental or designed?

STANZA 41.

They glide like phantoms, into the wide hall!
Like phantoms to the iron-porch they glide:

The inverted repetition implies the swiftness of their flight. Another fine realistic stroke is contained in the following lines:—

The wakeful bloodhound rose, and shook his hide,
But his sagacious eye an inmate owns.

Porphyro escapes the bloodhound's vigilance as he accompanies Madeline who is familiar to the dog.

STANZA 42.

That night the Baron dreamt of many a woe,
All his warrior-guests, with shade and form
Of witch, and demon, and large coffin-worm,
Were long be-nightmared.

Contrast this with the "azure-lidded sleep" of Madeline.

UNIVERSITY AND EDUCATIONAL INTELLIGENCE.

In consequence of a representation made by the Chairman of the District Board of Rajshahi, the Date of the Lower Primary Examination. Director of Public Instruction has issued a circular to the effect that "it will be well if arrangements can be made for holding the Lower Primary Examination in all districts early in the month of November."

The following amendment of the rules for the admission of students to the Lower Primary Scholarship Examination, and for the award of Lower Primary Scholarship has been sanctioned by Government:—

"Candidates from the third classes of Upper Primary Schools are required to pass the Lower Primary Examination as a condition of promotion to the second class. Candidates from the fifth classes of Middle Schools may also, at the discretion of the District Boards or of the District Committees of Public Instruction, be admitted to the Lower Primary Examination. All these candidates shall be ineligible for scholarships."

In consequence of the heavy expenditure incurred through the damages caused by the earthquake, the Director intimates that "the provision made in the budget-estimates for the current year for library and prize allowances is not available for the purpose."

On the results of the last B. E. Examination, the Ambika Charan Chaudhuri Medal has been awarded to Kishorimohan Ghosh of the Civil Engineering College, Sibpur.

On the results of the last L. E. and B. E. Examinations, the Trevor Testimonial Medal and Prize, have been awarded to Jnanarajan Shaha of the Civil Engineering College, Sibpur.

The Board of Moderators for the current year. The following gentlemen have been appointed a Board of Moderators in Arts for the year 1897-98:—

F. J. Rowe, Esq., M.A.
The Hon'ble Kalicharan Bannerji, M.A., B.L.
A. F. M. Abdur Rahaman, Esq.
Dr. Asutosh Mukhopadhyay, F.R.S., F.R.S.E.

The following revised dates have been fixed for holding the Entrance, F. A. and B. A. Examinations in 1898:—

Entrance Examination—7th, 9th, 10th, 11th and 12th March 1898.
F. A. and B. A. Examinations—21st March 1898 and following days.

The undermentioned gentlemen have been appointed to look over the answer papers of candidates at the ensuing M. A. Examination.—

English.
Rev. K. S. Macdonald, M.A., D.D.
H. M. Percival, Esq., M.A.

Sanskrit.
Babu Nilmani Mukerjee, M.A., B.L.
Babu Krishnakamal Bhattacharyya, B.L.
Mahamahopadhyay Chandra Kanta Tarkalunkar
A. F. R. Hornsby, Esq., C.I.E., Ph.D.

Arabic and Persian.
Shams-ul-ulama Ahmad.
Shams-ul-ulama Shaikh Mahmad Gilani.

Greek.
Charles H. Tawney, Esq., M.A., C.I.E.

Latin.
The Very Rev. Father A. Neut, S.J.
J. N. Farquhar, Esq., M.A.

Philosophy.

G. Thibaut, Esq., Ph.D.
Rev. D. Mackichan, M.A., D.D.

Mathematics.

(GROUP A.)

W. Booth, Esq., M.A.
C. Little, Esq., M.A.

(GROUP B.)

W. Booth, Esq., M.A.
G. W. Kuchler, Esq., M.A.

Physics C.

John Elliot, Esq., C.I.E., M.A.
A. Macdonell, Esq., M.A.

Chemistry.

W. H. A. Wood, Esq., B.A., F.R.S.
W. Tate, Esq.

Botany.

Surgeon Captain D. Prain.

History.

H. M. Percival, Esq., M.A.
H. J. Allen, Esq., M.A.

In pages 159 and 166, Calcutta University Calendar for 1897, in the lists of text-books in Mathematics for the B. A. Examinations in 1898 and 1899 (Honor Course), for "Todhunter-Integral Calculus, Chapters I—VIII," the following have been substituted:—

"Todhunter-Integral Calculus, Chapters I—VII."

The following schools have been recognized by the Syndicate as High Schools, qualified to send up candidates to the Entrance Examination:—

Fultala H. E. School.
Upendranarayan School, Tantibund.
Diamond School, Dacca.
Garalgacha H. E. School.

LITERARY NOTES.

We are glad to note that *Lorna Doone* and George Eliot's *Scenes from Clerical Life* are to be published in sixpenny editions.

It is very gratifying to us to note that Prince Ranjit Singhji's *Jubilee Book on Cricket* had a remarkably large sale even in this dull season. One book-seller, in the West End of London, we find, writes to say that the book is "so full of interest to all lovers of the game that it will continue to sell well for some time."

It is proposed to issue a new edition of Thackeray's novels in monthly volumes—each novel being complete in a single volume. Mrs. Richmond Ritchie will contribute an introduction to each novel.

We may shortly expect to have a memoir of the late Sir Rawlinson's *Memoirs*. Henry Rawlinson; and the announcement that Lord Roberts will contribute a chapter to the work will be hailed by the reading public.

A HISTORY of Spain is to be included in the Cambridge History of Spain. * Historical Series, and Mr. Armstrong, of Queen's College, Oxford, has been asked to write the chapters on the reign of Charles V. Mr. Armstrong is admittedly an authority on the subject, and no better selection could have been made.

CALCUTTA, ITS ORIGIN AND GROWTH.

(Notes from an old Manuscript.)

(Continued from page 274.)

THE next wealthy and influential Bengali was Bonomali Sarkar. He, too, lived in Kumartoli and was a neighbour of Govindiram Mitra. Bonomali was one of those first class contractors for the Company's investment, who made thereby a large fortune. He is reputed to have built for his residence a house which formed so conspicuous a feature in the topography of the town, as to be marked down on the old maps before 1756. No trace of this building exists excepting a few steps of the ghât that led to it from the river. Though it may have covered a large piece of ground, architecturally it could not have been a better structure than one of those low-storied, small-roomed, thick-walled houses, built of six-inch bricks, with pigeon-hole doors and windows, one or two instances of which yet outlive to speak of those times. The site of that house is now indicated by a municipal sign-board, bearing the characters, Bonomali Sirkar's Lane.

No native merchant then established at Calcutta enjoyed so great a pre-eminence as Omichand, properly Amichand. He was not a Bengali, but a Sikh who was distinguished by a respectable beard that passed into a proverb, and who always spoke of ending his days at Amritsar. At first Omichand was in the service of Baistam Das Sett and his brother, whose extensive trade and money dealings he managed. Then he became a *Daduny* contractor himself to the Company, under whose auspices he extended his trade to all parts of Bengal and Babar and acquired immense property. He owned several houses in the native as well as in the European quarters of the town, and lived in a spacious garden-house at Halsee Bagan. "The extent of his habitation," says Orme, "divided into various departments, the number of his servants continually employed in various occupations, and a three hundred retinue of armed men in constant pay, resembled more the state of a prince than the condition of a merchant." Naturally intelligent and sharp-witted, Omichand was ahead of all his contemporaries as an astute diplomat, who being in the confidence of the Soubahdar was entrusted with the political business of the Company in the Murshidabad Court. But the English repaid his good services by securing his person and carrying him from his Halsee Bagan garden-house a prisoner into their Fort on the first symptoms of alarm and approaching danger in 1756. It is very curious to read the story of Omichand related by all English men. Clive calls him "the greatest villain upon earth the na villain ingrain." Orme says "the boldest iniquity ing — not go further than his betraying the secret of ing — conspiracy to Suraja Dowla." Thornton remarks,

"he embodied the very soul of covetousness." MacFarlane describes him as "the intriguing and vendictive Hindu." In Macaulay's language "he had in large measure the Hindu vices, servility, greediness, and treachery." And so on all the English historians, excepting Mill, revile him as a scoundrel of the first order. But "the very head and front of Omichand's offending had this extent and no more"—that having Rs. 4,00,000 in cash plundered from his treasury, all his valuable effects and merchandise looted, and most of the best houses that were his, destroyed at the capture of Calcutta, he had asked for a compensation like every one in the conspiracy. He was but one among others who were all equally bent upon pocketing a "liberal donative," and was worse in no other respect than by his dark skin.

There is also much inaccuracy in telling the tale of the effect of the deception played upon Omichand. It is generally related that, as soon as he was told that the red treaty was a trick, and that he was to have nothing, "his senses fled and he fell back in a swoon from which he recovered only to linger out the remnant of his life in a state of idocy." But the fact is that he survived the fraud no fewer than six years, and made a very elaborate and reasonable will, bequeathing various sums in charity and Rs. 25,000 for building a church to those who had so shabbily treated him. Here was an instance of forgiving magnanimity that gives the lie to all the abuses heaped upon his head. In the *Memoirs of Asiatique*, published in the *Saturday Evening Englishman* in 1869 or 1870, Omichand is said to have been "a liberal-minded man." Ghulam Hussein, the author of *Sayer Matakhheren*, does not paint him in black colours. Our grandfathers long remembered him in the following quartrun:—

Govindiram Mitra's *chari*,
Bonomali Sirkar's *bari* :
Omichand's *dori*,
Jagat Sett's *bari*.

Baistam Das Sett represented the head of those By-acks and Setts who were the first occupants of Calcutta. His family rose to opulence from those contracts with the Company for piece-goods which formed their hereditary trade. His old *Thakurbari* behind the Mint still survives. But Baistam Das Sett was more reputed for his probity and rectitude than his fortune. We have not been able to learn how Lukhicanta Dhar *alias* Nukhoo Dhar came by his money. He was that opulent Bania who is said to have accommodated Clive with the loans that equipped him for his march to Plassey. Raja Rajbullub's wealth was amassed from his Dewanship to the Nabob of Dacca. Suraja Dowla having a mind to despoil him, his son Kissendas retired with all his effects to Calcutta. Raja Rajbullub took up his residence at Baughbazar. His usual *pranami* in a *Puja-bari* was a gold-mohur, and it was his custom to go to all invitations with a gold *garoo* (pitcher), for washing after mess. His descendants live in Raja Rajbullub's Street in Baughbazar.

(To be continued.)

UNIVERSITY TEXT-BOOKS.

The following selections and books are appointed for the examinations in 1898, 1899 and 1900:—

[In all cases where reference is made to Chapters, Sections, Pages or Lines, thus (Chaps. V-VIII), the reference is to be understood as inclusive.]

ENTRANCE EXAMINATION, 1899.

ENGLISH.

The following portions of English Selections for the Entrance Examination of 1895, published by Messrs. Thacker, Spink & Co.:—

(TO BE READ.)

Prose.

March to Mexico.
Town and Country Life.
On the Art of Diving.
Farlon.

Poetry.

Hope.
Ode on the Spring.
The Morning Dream.
The Holly Tree.
The Loss of the "Birkenhead."
Evangeline.

(TO BE COMMITTED TO MEMORY.)

Hope.
Ode on the Spring.
The Morning Dream.
The Holly Tree.

Two papers to be set in English—the first paper to contain questions on the text-book and questions on grammar arising therefrom; the second paper to contain passages in a vernacular, as defined in paragraph 6 of the Regulations for the Entrance Examination, for translation into English, together with questions on English composition. In the case of students, whose vernacular is English, a special paper will be set in which simple essays or letters or other original composition will replace the passages for translation into English.

ENTRANCE EXAMINATION, 1900.

GREEK.

Xenophon Anabasis, Books III and IV.

One paper to be set on Text and Grammar, and one paper on Translation and Composition.

LATIN.

Cæsar De Bello Gallico, Books I and II.
Phædrus Fables edited by G. H. Nall, Books I and II (Macmillan's Elementary Classics).

One paper to be set on Text and Grammar, and one paper on Translation and Composition, including easy passages from authors not prescribed beforehand to be translated into English.

GERMAN.

Hausfl Di Karavane.

One paper to be set on Text and Grammar, and one paper on Translation and Composition.

FRENCH.

De Maistre La Jeune Sibérienne.

One paper to be set on Text and Grammar, and one paper on Translation and Composition.

HEBREW.

The Book of Genesis.

One paper to be set on Text and Grammar, and one paper on Translation and Composition.

ARMENIAN.

Michael Chamitch ... History of Armenia, Parts I, II, and III.

SANSKRIT.

Calcutta University Selections for 1900, edited by Pandit Chandra Mohan Tarkaratna.

The following books or any others covering similar ground are recommended as text-books in Sanskrit Grammar:—

Vidyāsagar Vyākaraṇa Kramudī,
or
Vidyāsagar Upakramanikā, as translated by
Rajkrishna Banerji, 12th edition.
or
Nilmani Mukerjee Laghujanjari,
or
Heraibanshi Tattvārathā Vyākaraṇa Saṅgraha,
or
Kalikomār Sarmā Vyākaraṇādīśa,
or
Kanaīlal Sāstri Vyākaraṇabodhi (in Hindi).

BENGALI.

Calcutta University Selections for 1900, edited by Babu Sanchandra Chaudhūri, M.A., D.L.

ARABIC.

Sullam-ul-Adab ... Edited by Colonel Holroyd.

PERSIAN.

Revised Selections by Shams-ul-Ulama Ahmad.

URDU.

Revised Selections by Shams-ul-Ulama Ahmad.

HINDI.

Tulsidās Rāmāyana, Ajodhyā Kanda.
Harischandra Satya Harischandra.

URIYA.

M. S. Rao Pinbandhanakā, pages 1-115.
Ram Narayan Ray Kabitā Saṅgraha.

TELUGU.

Prose.

The Panchatantra.

Poetry.

Selections published by the University of Madras for the Entrance Examination of December 1893, pages 13-30.

PALI.

Poetry.

Khuddakapātha.

Prose.

Jātakas, 41-60 (excluding introductory stories and gloss on the stanzas).

BURMESE.

Prose.

Withandya Jataka.

Poetry.

Loka Sara Son-ma-sa, edited by the Vernacular Text-Book Society, Rangoon.

TAMIL.

Poetry.

Tamil Poetical Anthology, No. II, page 15 to end.

Prose.

The Panchatantra ... Parts I, II, and III.

KHASI.

(FOR FEMALE CANDIDATES.)

H. Roberts	... Khasi Grammar.
John Roberts	... Fourth Reader.
	The Book of Job.

One paper to be set on the text-books in each of the Oriental languages (including questions on grammar and idiom, and easy sentences to be translated into the other language); and one paper containing (i) simple passages in English to be translated into one of the vernaculars of India* recognised by the Senate (the passages being taken from a newspaper or other current literature of the day), and (ii) a subject for original composition in one of the vernaculars recognised by the Senate. Half the value of the paper is to be assigned to the passages in English, and half to the subject for original composition.

HISTORY.

Ransome	... A short History of England (Longmans & Co.).
Haraprasad Sastri	... School History of India.

GENERAL AND PHYSICAL GEOGRAPHY.

Clarke	... Class Book of Geography, omitting (a) all the paragraphs headed "Communications"; (b) all the paragraphs headed "Historical Sketch";
	or
Christian Literature Society,	Manual of Geography (revised edition);
	and
Huxley	... Science Primer — Introductory Arts, 12—55;
	and
Geikie	... Physical Geography Primer.

MATHEMATICS.

Euclid	... † Elements of Geometry.
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The following editions are recommended:—

- | | |
|----------------------|---------------|
| 1. Casey. | 5. Mackay. |
| 2. Deighton. | 6. Potts. |
| 3. Ghosh. | 7. Ray. |
| 4. Hall and Stevens. | 8. Todhunter. |

9. The Harpur Euclid, by Langley and Phillips.

DRAWING.‡

Poynter's South Kensington Drawing Books, First Grade, Ornament Books, I to VI, and Freehand Elementary Design Books, I to II.

F. A. EXAMINATION, 1900.

ENGLISH.

Milton	... Paradise Lost, Book II.
Scott	... Marmion (omitting Canto II).
Wordsworth	... Selections from Wordsworth's Poems by H. Turner (omitting the Ode on Immortality).

* The vernaculars recognised by the Senate are the following:—Bengali, Hindi, Uriya, Marathi, Urdu, Burmese, Armenian, Parbatia, Assamese, Telegu, Gujrathi, Khasi, and Tamil.

† The notes are to be read as elucidating the text of Euclid, and the additional propositions are to be treated as riders.

‡ 1. Free-hand.

The candidate will be required to draw correctly, in outline straight lines, simple and compound curves. Drawing to be enlarged or reduced to a given size.

2. Model drawing—

By "Model drawing" the delineation of "Geometric solids or common objects from Nature" is to be understood.

The candidate will be required to draw correctly, in outline, Geometric solids, as the cube, triangular, square, and hexagonal prisms, the cylinder and cone. The solids to be arranged in groups of two or three in combination with common objects without ornamentation, as vases, lotas, buckets, stools, &c.

Drawing to be not less than eight inches in height.

One paper to be set in this subject.

Blackie	... Self-Culture.
Hutton	... Life of Scott.

Some subject for original composition to be set in one of the papers.

GREEK.

Herodotus	... Book VII.
Euripides	... Alcestes.

LATIN.

Virgil	... Æneid, Book VI.
Cicero	... Pro Milone.

With passages from Latin authors not prescribed beforehand to be translated into English.

FRENCH.

La Fontaine	... Fables, Books I and II.
Dumas	... Swiss Travel, being Chapters from Dumas' "Impressions de Voyage," edited by C. H. Parry.

GERMAN.

Schiller	... Wilhelm Tell.
Goethe	... Knabenjahre, edited by Wagner (Pitt Press Series).

SANSKRIT.

Kalidasa	... Raghubansa, Cantos I—VII.
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BENGALI FOR FEMALE CANDIDATES

Akshay Kumar Dutt	... Charupatha, Part III.
Madhusudan Datta	... Meghnad Badha, Cantos I, II.
Nabin Chandra Das	... Raghubansa, Cantos XIII, XIV.

PALI.

Poetry	... Suttanipata, the Culavagga.
Prose	... Jatakas, 150—200 (excluding introductory stories and glosses on the stanzas).

ARABIC.

Selections by Surgeon-Lieutenant-Colonel G. S. A. Ranking, M.D.

PERSIAN.

Revised Selections by Shams-ul-Ulama Ahmad

URDU FOR FEMALE CANDIDATES.

Musaddasi Hali	... The whole.
Abi Hayat	... Pages 237—264.
Fassani Ajayib	... " 1—16.
Arayeshi Mahfil	... " 4—36.
Urdu Moalla	... " 5—37.

HEBREW.

Genesis.
Roth.
Psalms I—XLI.

ARMENIAN.

Prose.

I.—Eghishè's History of the Wars of the Vardons (fifth century), Parts I, V, VI, and last ten pages of the Supplement.

II.—A course of reading in classical Armenian for advanced students by Elisha. (Selections from ancient and modern classical authors.)

Poetry.

1. Joseph declaring himself to his brothers, pages 117—121.
2. The Mother and Daughter, pages 191—194.
3. The Shepherd and Shepherdess, pages 212—216.

ELEMENTARY PHYSICS.

Gannet

... Popular Natural Philosophy, 5th edition, Book I, omitting articles 12, 13, 32-35, 49-52, 56, 61-75; Book II, omitting articles 107-110; Book III, omitting articles 124-131, 137-140; Book V, omitting articles 209, 210, 221, 222, 235, 240-242, 252, 260-265, 268-298, 302, 303, 305; Book VI, omitting articles 355, 365-374, 376-378, 381-397; Book VII, omitting articles 405, 407-409; Book VIII, omitting articles 416, 451-461, 488, 500-508, 511, 512, or the corresponding portions of any subsequent edition.

ELEMENTARY CHEMISTRY.

Roscoe and Lunt ... Inorganic Chemistry for Beginners.

BOTANY FOR FEMALE CANDIDATES.

Oliver's First Book of Indian Botany; the whole of Part I and Chapter I of Part II, viz., the Elements of Morphology and Physiology of Flowering Plants, the Principles of their Natural Classification, and the diagnosis and detailed accounts of the following six natural orders:—

- | | |
|----------------|-----------------|
| 1. Anonaceæ. | 4. Solanaceæ. |
| 2. Leguminosæ. | 5. Euphorbiacæ. |
| 3. Rubiacæ. | 6. Palmæ. |

LOGIC.

(a) The following books are recommended to be used in studying the subject of Logic as defined by the Syllabus prescribed:—

Any one of the following:—

Jevons	...	Elementary Lessons in Logic.
Stock	...	Deductive Logic.
Ray	...	Text-book of Deductive Logic.

(b) The following books are recommended for purposes of reference:—

Whately	...	Elements of Logic.
Hamilton	...	Lecture in Logic.
Mill	...	System of Logic.
Ueberweg	...	System of Logic and History of Logical Doctrines.

Keynes	...	Formal Logic.
Jevons	...	Studies in Deductive Logic.

The examination in Logic shall be on the subject as defined by the Syllabus, and shall not necessarily be confined to any one of the books recommended to be used in studying the subject.

HISTORY.

Smith	...	Smaller History of Rome.
Fyffe	...	Primer of the History of Greece.

MATHEMATICS.

Euclid	...	* Hall and Stevens's edition.
Asutosh Mukhopadhyay	...	Geometry of Conics, omitting—

(a) All the Propositions marked with an asterisk.

(b) In Chapter I (on the Parabola) Propositions XVII, XVIII, XIX, XXIII, and XXV.

(c) In Chapter II (on the Ellipse) Propositions XI, XVI, XVIII, XIX, XXIII, XXV, XXVIII, XXIX, XXXI, XXXIII, and XXXIV.

* The notes are to be read as elucidating the text of Euclid, and the additional propositions are to be treated as riders.

(d) In Chapter III (on the Hyperbola) Propositions XIV, XVI, XVII, XXI, XXIX—XXXI, XXXIV, XXXV, and XXXVI.

(e) The section of Chapter III dealing with the Equilateral Hyperbola.

B. A. EXAMINATION, 1900.

ENGLISH.

PASS COURSE.

Shakespeare	...	Richard II, A Midsummer Night's Dream, Julius Caesar.
Milton	...	Paradise Lost, Books IV and V.
Mallet	...	Longer English Poems—Dryden to Byron, omitting Burns.
Burke	...	Reflections on the French Revolution.
Morley	...	Life of Burke (English Men of Letters Series).

HONOUR COURSE.

(In addition to the subjects for the Pass Course.)

Spenser	...	The Faery Queene, Book II.
Tennyson	...	The Princess.
Lamb	...	Essays of Elia (First Series).

Permanent Subjects.

Earle	...	Philology of the English Tongue.
Shaw	...	Outlines of English Literature.

GREEK.

PASS COURSE.

Sophocles	...	Philoctetes; Electra.
Demosthenes	...	De Corona.

HONOUR COURSE.

(In addition to the subjects for the Pass Course.)

Thucydides	...	Book II.
Euripides	...	Bacchæ.
Plato	...	Phædo.

Permanent subject.

Peile	...	Primer of Philology.
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LATIN.

PASS COURSE.

Livy	...	Books IV and V.
Horace	...	Odes, Books I and II.
Cicero	...	Pro Cluentio.

HONOUR COURSE.

(In addition to the subjects for the Pass Course.)

Juvenal	...	Satires, 3, 5, 7, 8, 10, 11.
Tacitus	...	Germania and Agricola.
Lucretius	...	De Rerum Natura, Books I and II.

II.

Permanent subject.

Peile	...	Primer of Philology.
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FRENCH.

(FOR FEMALE CANDIDATES.)

PASS COURSE.

Delavigne	...	Les Enfants d'Edouard, edited by H. W. Eve (Pitt Press Series).
Sainte-Beuve	...	Selections from the Œuvres du Lundi, edited by G. Sainte-beuve (Clarendon Press Series).
Fenelon	...	Aventures de Télémaque, edited by U. J. Delille, Books I—XII (G. Bell & Sons).

HONOUR COURSE.

(In addition to the subjects for the Pass Course.)

Molière	...	...	L'Avare, edited by L. M. Moriarty (Macmillan & Co.).
Racine	...	...	Esther, edited by Saintsbury (Clarendon Press Series).
Augustin Thierry	...	...	Récits des Temps Mérovingiens, edited by Gustave Masson, I—III (Cambridge University Press).

Permanent subject.

Brachet	Historical Grammar of the French Language, translated by G. W. Kitchin (Clarendon Press Series).
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HEBREW.

PASS COURSE.

Samuel, I and II.			Psalms, XC—CL.
Chronicles, I and II.			Proverbs.

HONOUR COURSE.

(In addition to the subjects for the Pass Course.)

Isaiah.			Ezekiel.
The History of the Hebrew Language and Literature.			

SANSKRIT

PASS COURSE.

Kālidāsa	...	...	Kumārāsambhava, Cantos I—V.
Māgha	...	...	Sisupālabadha, Cantos I—II.
Kālidāsa	...	...	Sakuntalā, text as fixed in Pandit Iswarachandra Vidyāsagar's edition.

HONOUR COURSE.

(In addition to the subjects for the Pass Course.)

Bhavabhūti	...	...	Uttarakāmecharita.
Bhāravi	...	...	Kirātārjuniya, Cantos XIII, XIV.

Permanent subject.

Baradā Bājā	Laghukaumudi (Dr. Ballantyne's edition, as reprinted by Lazarus & Co., pages 1—282, i.e., to the end of <i>Tinanta</i>).
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ARABIC.

PASS COURSE.

Tarikh-i-Yamini	Pages 51 to 100 (Delhi Edition).
Mustatrif	The first 70 pages (Egyptian Edition).
Hamasa	...	...	31 pages (Urdu Guide Press).
Diwan-i-Mutanabbi	...	...	Calcutta edition (pages 283—332), beginning with the Qasidah for Azududdaulah.

HONOUR COURSE.

(In addition to the subjects for the Pass Course.)

Maqamat-i-Hariri	...	...	The first half.
Tarikh-i-Timuri	...	...	The whole.
Hamasa	...	...	84 pages from page 32 (Urdu Guide Press).
Banat Suad	...	...	The whole.

PERSIAN.

PASS COURSE.

Selections by Shams-ul-Ulama Ahmed.

HONOUR COURSE.

(In addition to the subjects for the Pass Course.)

Aksh-i-Jahāli	...	...	The whole.
Hafiz	...	...	From the beginning up to the end of Radifi Dal (Urdu Guide Press).
Wakai-i-Nisamat Khan-i-Ali	...	...	The last half.

Masnaviyat of Maulana Rumi From the beginning up to the story of Bazaugan and Tuti.

PALI.

PASS COURSE.

Poetry.

Dhammapada	...	...	(The whole).
Dipavanisa	...	...	(Oldenberg's).

Prose.

Milindapanha (Treuckner's), pages 1—211.

HONOUR COURSE.

(In addition to the subjects for the Pass Course.)

Mahavanisa	...	...	Chapters 1 to 38.
Dighanikaya	...	...	Vol. I (Pali Text Society's edition), the Brahmajala and Samannaphalasuttas.

Permanent subject.

Whitney's Science of Language.

MENTAL AND MORAL SCIENCE.

(a) The following books are recommended to be used in studying the subject of Mental and Moral Science, as defined by the Syllabus prescribed :—

PASS COURSE.

Psychology.

Any one of the following—

Sully	...	...	Outlines of Psychology (new edition).
James	...	...	Text-book of Psychology.
Höfding	...	...	Outlines of Psychology.
Maier	Psychology.

Logic.

Bain	Logic, Introduction, Books II, III, IV, V (Chapter 3 only), VI;
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or

Mill	System of Logic, Introduction; Book I, Chapter VIII; Book II (omitting Chapter VII); Book III (omitting Chapters XVII, XVIII, XIX, XXV); Book IV, Chapters VII, VIII; Book V, Chapters IV, V.
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Ethics.

Any one of the following—

Calderwood	Handbook of Moral Philosophy.
James Seth	...	...	A Study of Ethical Principles.
D'Arcy	...	...	Short Study of Ethics.
Janet	...	...	Theory of Morals.
Martineau	...	...	Types of Ethical Theory, Vol II, Book I, Book II, Branches I and II.

HONOUR COURSE.

Psychology.

Any one of the following—

Sully	...	...	Outlines of Psychology (new edition).
James	...	...	Text-book of Psychology.
Höfding	...	...	Outlines of Psychology.
Maier	Psychology.

Logic.

Bain	Logic, Introduction, Books II, III, IV, V (Chapter 3 only), VI;
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or

Mill	System of Logic, Introduction; Book I, Chapter VIII; Book II (omitting Chapter VII); Book III (omitting Chapters XVII, XVIII, XIX, XXV); Book IV, Chapters VII, VIII; Book V, Chapters IV, V.
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<i>Ethics.</i>	
Any one of the following—	
Calderwood Handbook of Moral Philosophy
James Seth ...	... A Short Study of Ethical Principles.
D'Arcy ...	... Short Study of Ethics.
Janet ...	... Theory of Morals.
Martineau ...	... Types of Ethical Theory, Vol. II, Book I, Book II, Branches I and II.
<i>History of Philosophy.</i>	
(General)	
Ueberweg ...	... History of Philosophy, Vol. II ; or
Erdmann ...	... History of Philosophy, Vol. II ; or
Weber ...	... History of Philosophy, (English translation by F. Thelley) Introduction and Modern Philosophy.
SPECIAL.	
Locke ...	... Essay concerning Human Understanding, Books I and II.
<i>Natural Theology</i>	
Martineau ...	... A Study of Religion.
(b) The following books are recommended for purposes of reference :—	
Hamilton ...	... Lectures in Metaphysics.
Mansel ...	... Metaphysics.
Mill ...	... Examination of Hamilton's Philosophy.
McCosh ...	... Examination of J. S. Mill's Philosophy.
Bain ...	... Mental and Moral Science.
Spencer ...	... Principles of Psychology.
Carpenter ...	... Mental Physiology.
Ladd ...	... Elements of Physiological Psychology.
Green ...	... Philosophical Works, Vol. I ; Prolegomena to Ethics.
Martineau ...	... A Study of Religion.
Ueberweg ...	... System of Logic and History of Logical Doctrines.
Jevons ...	... Principles of Science.
Venn ...	... Logic of Chance ; Empirical Logic.
Sigwart ...	... Logic (English Translation).
Sidgwick ...	... Methods of Ethics.
Martineau ...	... Types of Ethical Theory.
Platt ...	... Anti-Theistic Theories.
Caird ...	... Introduction to the Philosophy of Religion.
Stirling ...	... Gifford Lectures—Philosophy and Theology.
Windelband ...	... History of Philosophy.
Schwegler ...	... History of Philosophy.

The examination in Mental and Moral Science shall be on the subject as defined by the Syllabus, and shall not necessarily be confined to the books recommended to be used in studying the subject.

MATHEMATICS.

PASS COURSE.

Loney ...	... Elements of Statics and Dynamics.
Besant ...	... Elementary Hydrostatics, 16th edition, Introduction, Chapters I—VIII, omitting articles 96, 105, 107, 114—124, 144—160.
(or the corresponding portions of S. B. Mukerjee's Elementary Hydrostatics).	
Galbraith and Haughton ...	... Manual of Astronomy.

HONOUR COURSE.

Loney ...	... Elements of Statics and Dynamics.
Maxwell ...	... Matter and Motion, Chapter III, and Articles 96 and 97 only.
Besant ...	... Elementary Hydrostatics, 16th edition, Introduction, Chapters I—VIII, omitting Articles 96, 105, 107, 114—124, 144—160.
(or the corresponding portions of S. B. Mukerjee's Elementary Hydrostatics.).	
Galbraith and Haughton ...	... Manual of Astronomy.
Salmon ...	... Conic Sections (6th edition), Chapters I—III, V—VIII, to the end of article 116, and X—XIII.
Williamson ...	... Differential Calculus (6th edition) Chapters I—V, IX, XI—XVIII.
Todhunter ...	... Integral Calculus, Chapters I—VIII.
(or the corresponding portions of Williamson's Integral Calculus.)	

HISTORY.

PASS COURSE.

History of England.

Gardiner Student's History of England.
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History of India.

Elphinstone History of India—Hindu and Muhammadan Periods, omitting the Appendices.
Meadows Taylor ...	... Student's Manual of the History of India (British Period only, from Book V to the end).

Histories of Greece and Rome.

Smith ...	... Student's History of Greece.
Liddell Student's History of Rome.

Political Economy.

Fawcett Manual of Political Economy.
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HONOUR COURSE.

History of England.

Green Short History of the English People.
Bagehot ...	... The English Constitution.

(To be continued.)

COLLEGE CORRESPONDENCE.

[College correspondents are requested to send their news to the Secretary, Magazine, Calcutta University Institute, and not later than the 15th of the month.]

BANGABASI COLLEGE.

STUDENTS' UNION.—At a special meeting of the Executive Committee, which was presided over by the Chairman, Babu Syamadas Mukerjee, M.A., Babu Krishna Mohun Chakravarty, of the first year class, was appointed the Secretary of the Union for the new session. A new committee was also formed.

We are extremely happy to see that the first year students are quite ready to follow up the success of their predecessors and to keep the prestige of the Union intact. The new energetic Secretary has already bestowed himself to the cause, and lost no time in holding the ordinary meetings usually. The first meeting was held on the 10th September, under the presidency of the Principal, Mr. G. C. Basu, M.A., the subject for discussion being

"Patience." Despite the abstract nature of the subject, the two essay-writers very aptly treated the subject. Among other speakers, Babu Devendra Nath Roy, of the third year class, in a masterly and almost eloquent manner impressed the benefits of such a debating club upon the minds of the new members; and discussed the subject in its several prominent aspects. After a few pertinent and encouraging remarks from the chair, the meeting separated, the subject for the next meeting being the "Present Student-Life in Calcutta."

We fervently hope that other students of the third year class will come forward and join hands with the first year students forgetting, at least for the time being, their own superior rank and position.

LAW-MOOT.—Thanks to the energetic Secretary and active co-operation of the President, Mr. A. C. Bannerjee, barrister-at-law, the moot is steadily progressing. Three meetings were held last month under the presidency of Mr. Bannerjee when a case under I. L. R., 16 Cal. (Government of Bengal v. Woomeah Chander Mitter and others) was mooted. The two prize-winners of the moot confronted each other on the occasion—Babu Ramani Mohun Chakravarty and others stood for the defence; while Babu Baidyanath Mukerjee and others for the prosecution.

FOOTBALL CLUB.—The other day the club played a friendly match with the Albert College F. C. on the Town Club ground. It was a very nice game on the whole, though somewhat desperate towards the close, but resulted in a draw. The club is much obliged to the Town Club authorities for free allowance to play on their ground on the occasion.

THE COLLEGE.—A holiday was given to us to commemorate the unexpected and much-lamented death of the Ranees Sornamayee, C.I.E., of Cossimbazar.

THE DUFF COLLEGE.

COLLEGE.—The college closes on the 25th instant, and will re-open on the 28th of October. The first quarterly examination of the B. A. and F. A. classes will commence on the 22nd. The result of this examination will be taken into account in awarding the London and Edinburgh scholarships which are held by the four best students in every class. The Rev. J. C. Scrimgeour, M.A., our Professor of English, is becoming highly popular among his students, who appreciate his teaching very much. He presides at

THE DUFF COLLEGE DEBATING CLUB, which is enthusiastically attended by a considerable number of students. At the third ordinary meeting the subject discussed was, "Should the Education of Females be conducted on the same basis as that of Males?" Two students carried on the discussion, *pro* and *con*, with great gusto. We hope Mr. Scrimgeour will try to associate more and more with the students and get into close touch with them.

THE COLLEGE FOOTBALL CLUB is still going on as before. Rs. 5 per mensem are paid out of the college funds for the use of the Marcus Square Recreation Ground. The Rev. A. Tomory, M.A., is the President, and Mr. Nemai Chunder Das, M.A., is the Captain of the Football Club. Mr. Tomory very kindly raises money by subscription and supplies the members with their football and cricketing outfit. The long-felt need for physical exercise has thus been adequately met.

COLLEGIATE SCHOOL.—The 8th ordinary meeting of the *Duff Debating Club* was held on the 11th instant in the entrance class-room under the presidency of Mr. Aditya Nath Mukherjee, B.A. The subject for discussion was "The Calcutta University." There was a very animated debate touching the advantages and disadvantages of the Calcutta University.

KRISHNAGAR COLLEGE.

"**THE COLLEGE CLUB**" played a football match with "the Chinaura Wanderers, from Hoogli on the 6th September last, on our ground at 5 p.m. The latter won the game by two goals to nil. Mr. Allen, the Joint Magistrate here, acted as the Referee. For the first half-time our club had to play facing the sun directly and with great difficulty; but in the second half-time it played excellently well and pressed hard for final victory. The Maharaja Bahadoor and the Prince and all the grandees of the

town as well as all the European gentlemen and the ladies were present to witness the game. A tent was erected on the spot, and all the time the band was playing to cheer up the players. We thank our worthy Principal, Mr. Livingstone, for all these arrangements.

A meeting to commemorate the memory of the late Maharani Sarnamayee, C.I., of Cossimbazar, was convened by the students on the 9th of September last in the college premises. W. B. Livingstone, Esq., presided on the occasion. Many respected gentlemen of the town were present. A few Bengali poems were read by the students in her memory. Then Mr. Livingstone spoke much on the late "Lady Bountiful" specially on her fostering the cause of high education, i.e., English education in India. At last Babu Anonto Ram Ghose, the sub-judge, proposed a vote of thanks to the chair, seconded by Babu Jadu Nath Chatterjee, the Government pleader; on which the President closed the meeting.

The half-yearly examination of the School Department has been over. The College and the Collegiate School will close for the Puja vacation on the 25th of September. The school classes (excepting the entrance class) will remain closed for a week from the 15th instant, on account of the M. E. Examinations.

Our hearty Puja greetings to our professors and teachers.

"The Students' Friendly Union" is prospering well under our energetic Secretary, Babu Lalit Kumar Chakroborty, B.A. Our best thanks are due to our President, Babu Presomno Kumar Bosu, M.A., B.L., for the lively interest he takes in our "Union." We are at a loss to see our Professors one and all quite apathetic towards it. It has held seven meetings after the summer vacation. The subjects with the names of the principal speakers are the following:—

Subject.

Speakers.

- | | |
|---|--|
| 1. Akbar and Aurangzeb ... | { Narendro Chandra Roy and Chuni Lal Mukherjee. |
| 2. History and how to study it properly (continued for two sittings). | { Porchanon Bannerjee and Basanto Kumar Lahiri. |
| 3. Education (continued for two sittings). | { Nalini Nath Dey and Lalit Kumar Chatterjee. |
| 4. Female Education (continued for two sittings). | { Lalit Kumar Chatterjee and Porchanon Adhicary. |

CLUBS AND SOCIETIES.

THE DUFF COLLEGE DEBATING CLUB.

FIRST MEETING.—The first meeting of the club was held on Saturday, the 14th August, at 2 p.m., in the second year class-room of the Duff College, with Rev. J. C. Scrimgeour, M.A., Professor of English Literature, Duff College, in the chair. He opened the meeting by explaining the necessity of a debating club. In response to the chair, Baboo Satyendra Mohan Set read an interesting paper on the "Life of the Rev. Alexander Duff, D.D., LL.D."

Another gentleman read a paper on the same subject, and four other gentlemen dwelt upon the subject. The President then summed up the discussion. He was then unanimously elected the permanent President of the club. The thanksgiving service being over, the sitting ended.

SECOND MEETING.—The second meeting of the club was held on Friday, the 3rd September, at 4 p.m., in the second year class-room of the Duff College, with the President, Rev. J. C. Scrimgeour, M.A., in the chair. Baboo Jamini Kanto Chatterjee, the Secretary, read the rules which had been privately drawn up for the Society. These were unanimously adopted, and the Society empowered the Secretary to enter them into the minute-book. The President then called upon the Secretary to read the minutes of the previous meeting. Baboo Surendra Nath Banerjee gave an address on "Benevolence." Ten other gentlemen spoke on the subject. The President then summed up the discussion. The subject and the time of the next meeting were fixed. The thanksgiving service being over, the Society adjourned.

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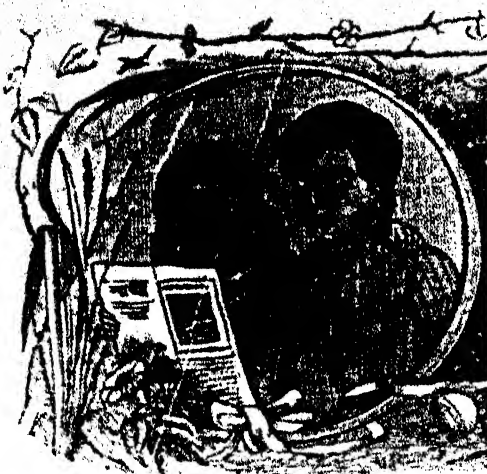
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VOL. IV, No. 10.

OCTOBER 1897.

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NOTES AND NEWS.

The late Earthquake.

THE following letter appears in a recent number of *Nature* :—

Mr. R. D. Oldham, Director of the Geological Survey of India, has written to me for particulars of the photographic record of the Calcutta Earthquake of June 12th, 1897, as shown by the horizontal pendulum of this Observatory. As Mr. Oldham is preparing a full report on this earthquake, he has also asked me to let it be known that he would esteem it a favour if copies of all records of its effect, wherever it has left any traces, be sent to him.

Ralph Copeland, Royal Observatory, Edinburgh.

These photographic records are likely to be extremely interesting, and we in India are anxiously waiting for the publication of Mr. Oldham's full report.

A SORT of a paper of information about the stations for observing the total eclipse of the

The Coming Total Eclipse.

Sun in January 1898 is published in *Nature*. The paper is no doubt

mainly intended for parties of intending observers from Europe, but it will prove interesting and useful even to many in this country acquainted with the conditions of Indian travelling. We give below a few extracts from the paper :—

"The land path of the line of the total eclipse of the Sun commences from a little south of Ratnagiri, on the Bombay coast, and runs in a north-easterly direction to Nepal, passing nearly over Mount Everest, and then disappears in Thibet. The shadow of the Moon will therefore pass through parts of the Bombay Presidency, through Hyderabad, Berars, Central Provinces and parts of Central India, Bengal and North-West Provinces. The length of the path through India is about a thousand miles, and the width of the shadow is roughly fifty miles. Hence the area from which observations could be taken is enormous."

"As the duration of the total phase of the eclipse on the central line decreases from about two minutes

to ten seconds on the Bombay coast, to about one minute forty seconds in parts of Bengal and the North-West Provinces, the natural tendency will be for observers to prefer the Western stations."

"A considerable amount of local information as to sites suitable for observing parties has been collected by a Committee of the Asiatic Society of Bengal at Calcutta, and in connection with the enquiries made, the various Railway Companies on which observing parties would have to travel have very liberally promised to make considerable reductions from their usual rates of fares, &c."

May we suggest to the Secretaries of the Asiatic Society that they will again be doing a great service to a large number of men interested in this unique phenomenon of the coming total eclipse if they will kindly make the information collected by them easily available to the general public?

DR. P. C. ROY is slowly securing for himself an

Dr. P. C. Roy. assured position in the European scientific world; and it is a matter

for sincere congratulation to every one interested in the intellectual development of this country. In the course of a year and-a-half Dr. Roy has contributed about half a dozen papers for publication in the journals of the London Chemical Society, and some of them have been read before the Chemical Society in his absence, a rare mark of honour and appreciation, as we understand. Mr. Berthelot, Perpetual Secretary of the French Academy of Science, we notice, writes to say that Dr. Roy's "researches are extremely interesting." It is superfluous for us to add anything to these testimonies coming from such distinguished quarters.

We notice that fourteen electric cabs have already

Electric Cabs in London Streets.

begun to run for hire in London streets. The *Electrician* gives a few particulars about these newly-introduced conveyances. "The battery is carried in a tray, which is slung under the bottom of the cab by four

suspension links supported by springs under compression. The cabs can be made to run at about one, three, seven or nine miles an hour, and can move backwards."

CALCUTTA, ITS ORIGIN AND GROWTH.

(From an old Manuscript.)

INTERMEDIATE between the Hindu town down to the modern Banstola Street and the Christian town, lay the quarters of the Armenians and the Portuguese. The Indian Armenians in the 17th century were a trading people from the Manillas to the Persian Gulf. Many of them resided in Bengal. One of their noted merchants then was Khoja Phanoos Khalanthar, who on behalf of his people made a treaty with the Company in July 1688, by which they were promised to have allotted to them a parcel of ground in their settlement to live and build a church of their own thereupon. In a little time after Charnock had established himself at Chuttanutt, he was followed by a number of Armenians to whom land was assigned that has ever since been their quarter of abode. Khalanthar's family was one of these first and earliest settlers. His nephew, Khojah Saradh, rendered important services to the English in their early days in Bengal. He was the principal instrument who in 1698 procured from Prince Azimushan the letters patent authorizing them to purchase the Zamindari tenure of Chuttanutt, Calcutta, and Govindpur. In 1715 he accompanied the great English Embassy to the Court of Ferokhsheer at Delhi and performed its diplomatic services. The next Armenian gentleman of note of that early time was Huzoor Mull, who completed the steeple of the Armenian Church in 1734, excavated the Huzoor Mull Tank at Bowbazar, and had after his name the ghat immediately below Raja Woodmant's Street and now known as Armenian Ghat.

Many Native Christians, the descendants of the Portuguese by Bengali mothers, who dressed like Europeans, served as soldiers under Charnock at Hughli. On his retiring from that place in 1686 they cast in their lot with him and followed his fortunes. They came down with him and settled at Chuttanutt. The quarter they took up is indicated by the site of their old church built as early as the year 1700. This Portuguese population was a very poor one. Their men furnished the *Topasses*, and their women furnished wives to the early English. None of them became distinguished to leave behind his name in history.

South of the Armenian quarter lay the European quarter, or as it was called then "Town Calcutta." It made the largest division, occupying on Orme's map "the ground 600 yards towards the east, and half a mile to the north and south of the Fort," and covering an area of some 17,000 bigahs, or all that space which now extends from the south of Canning Street to the Esplanade, and from the river to the Lower Clitpur Road and Bentinck Street, and forms our official and commercial quarters. In the beginning, say about the year 1700, no more than 250 bigahs were taken up for dwelling, the rest lying unoccupied and forming plantations and rice-fields.

By 1710 over 500 bigahs became covered with houses. The earliest buildings, a warehouse, a room to sort cloth in, a house for the President, a common dining-room for the factors, a cook room and others, were made of mud walls with that shedroof,—such as we now call bungalows. They numbered some eight or ten. Masonry houses were not built till the site of the factory was removed from Chuttanutt to Calcutta, and their number in Orme's time did not exceed seventy. These "lay scattered in spacious and separate enclosures," and had no "flues, venetians, and glass-windows," but "panelled doors and frames with a network of cane." In the gardens surrounding them grew shading fruit-trees, vegetables and flowers, that went to furnish the tables of the inmates. There were ponds that served them with fish. The first and most important building was the Fort, round which the town rose like one about the baronial castle in the Middle Ages. Within its enclosure was the residence of the chief of the factory—"a large house with well-shaded grounds on the banks of the river where the Bankshall now stands," and "the best and most regular piece of architecture that," says Hamilton, "I ever saw in India." Next to it was "the noble mansion of Mr. Cruttenden, one of the Governors of Calcutta," on the site of the present Bonded Warehouse. The Court-house at the head of the street called now Old Court House Street was also a fine building. But the great topographical feature of the English town of that day was the Lal Digi and the Square round it, which, from at first being called "the Green" came in time to be called "the Park." The Lal Digi, said to be originally dug by Lallechand Bysack, was a small tank. About the year 1710 and then again in 1742 it was enlarged and deepened to keep the water good and constantly in it. It lay to the eastward of the Fort defending its bastion in that direction. The building architecturally the first ornament was St. John's Church at the north-east corner of the Fort. It was erected by public subscription and took five years, from 1704 to 1709, to build. The structure was eighty feet long from north to south, with a tower at the west end 20 feet square, and over which an octagonal steeple was raised in 1716. This steeple was thrown down in the cyclone of 1787, and the Church remained dismantled ever since. The St. John's Church in the English town, and the Nine Jewels Temple in the Hindu town, rose loftiest in the sky of Calcutta, and like Heathen and Christian on each other gazed. The Free School has been mentioned. Besides, there was a Punch-house and a Theatre-house among the Europeans. The Esplanade was not yet cleared, and Chowringhee consisted of "bambu groves and paddy-fields." The site of the present Fort William was a jungle full of "salt marshes," and Govindpur was a straggling village of huts.

The first survey of Calcutta was made in 1705-6 by Benjamin Boucher, the second, who filled the office of Zamindar. The population at that time was upwards of ten thousand. It was during the terror of the Mahratta invasion of 1742 that numbers came and settled in Calcutta. By 1852 the number of

pottah-holders, according to Holwell, was 14,718, and the number of families 51,132. Taking an average of 8 to the family, he calculated the population to be 409,056 souls. Certainly this is an overestimate. The most populous quarters were Sutanati and Burabazar. The population of the English town "numbered only 514 men, of whom 174 were Europeans, the rest being Topasses, Armenians, and Portuguese." Of the 8,522 bigahs forming the area of Calcutta in 1752, we can consider one-third of them to have been populated, and the rest to have formed gardens, tanks, bazars, roads, paddy-fields, and jungles.

It was then the Mogul Raj. There was the Emperor's Viceroy at Murshedabad. Under him there was, a few miles up the river, the Foujdar of Hughli. The Company was no more than a petty Zamindar. He exercised no substantial power, but such as related to the simple municipal, fiscal, civil, and criminal affairs of his settlement. The municipal outlook was confined to clearing jungles, filling up holes and pools, opening out drains, improving roads and tanks. There was also an order against irregular building. No tax was levied. The manner in which fiscal matters were disposed of has already been mentioned. To recapitulate in short, the Company annually paying the Government revenue of Rs. 1,200 raised ground rents and had the Zamindar's privilege of levying fines, tolls, and duties customary in the country. The President with his Council was the supreme authority to render civil justice. They decided all European cases until the erection of the Mayor's Court. To the Natives, justice was mainly administered by the Collector otherwise called the Zamindar. At first his office was at Burabazar, whence in Holwell's time it had been removed to the European town. Natives being best dealt with by a Native, a subordinate Hindu Dewan was associated with the Collector, who virtually discharged his various duties. He decided all civil and criminal suits—an appeal lying from his award to the President. In Native fashion, public notice was given by beat of drum, and all actions for property were summarily disposed of. The goods and effects of a debtor were seized in satisfaction of claims against him. The English punished only simple criminal offences committed in their settlement. If there happened to be a murder, it was hushed up, with money, from coming to the knowledge of the Foujdar. European criminals tried by the Council were packed off to England. Native delinquents were punished with imprisoning, fines, flogging and branding, the lash being sometimes inflicted till death. Offenders were corrected also by *julimarring* (shoe blowing), by ducking, and by being tom-tomed round the town. At first at Lall Bazar and next at the Huring Bari was their place of custody. The protection of the Native town was left to a Kotwal or Native Superintendent of the Police, who had under him some 50 Chowkidars. The rising town attracted many thieves. Jungly Chorobagan, in the heart of the town, was their principal shelter. European bad characters joined them in their trade. The town suffered many a time from serious robberies. The most notorious dacoit of that early time was called

Rogo dacoit. I have heard from my elders that he lived in Tantipara, about the end of Gopeekristo Pal's Lane. He used to jump up into a verandah (the houses being very low then) when he heard people counting money upstairs. His fate is unknown. But his mother used to lament that if she could get a piece of Rogo's bone she could raise up ten Rogos by her mantras.

REMINISCENCES OF LIFE IN ENGLAND.

How often we hear of the almost general complaint from freshly returned Indian gentlemen from the West that life in India is very tame, devoid of excitement and positively devoid of variety. I am going to suppose that there must be some cause in such a general statement. In order to make out what the causes are it will be necessary to go through the kind of life generally led by persons who, for my purpose, I will assume to be those going out to qualify themselves either for some profession or for some service under the Government. I will treat of the latter class first. The services to which Indians are eligible to offer themselves as candidates are mainly four in number, viz., the Civil Service, the Colonial Service, the Indian Medical Service, and some appointments from the Coopers Hill Engineering College. I will now take them in the order of succession. Gentlemen going out to compete for the Indian Civil Service can be conveniently divided into two classes: those who go to one of the Universities with a view to take the degree, previous to appearing at the Service examination, and those who stay in London and join the well-known coaching institution of Messrs. Wren and Gurney. This leads us at once to inquire into the every-day life of these aspiring youths. Oxford and Cambridge are, as everybody is aware, resident Universities, where students are required to reside and keep terms by dining in the halls of their respective colleges. This is not the case with the London University, which is merely an examining body, to which anybody who goes through the requisite ordeal can be admitted. Our Calcutta University purports to be on the same model with such modifications as are deemed necessary. Now, let us look into the inner life of a 'fresher.' They are generally divided into two classes—those who have rooms and reside in the college in licensed apartments under the supervision of University authorities. It is quite open to the student to choose either mode of living; but this much can be said that life in apartments outside the college is perhaps a little freer than one in college. It sometimes happens that no choice is left between the two when rooms are not available in the college which the student intends to join. In that case he is obliged to live outside and wait patiently when a vacancy occurs by the retirement of a graduate after three years, at the expiration of which period he is obliged to leave his 'digs' in the college. During term-time lectures on different subjects are delivered in different colleges to which students from several colleges congregate. The proximity of one college to another in Oxford makes it easy for students to run out of one college

to go to a particular lecture in another. They are always distinguished from other people in the streets by their cap and gown, which they are required to put on when going to lectures. The greater part of the day is thus spent in the earnest desire to gain knowledge. In the afternoon, perhaps, you see the quaint rooms of some of these colleges present a lively spectacle. There they are about half a dozen of them chatting away over their cups of tea and puffing away at cigars. In the evening they repair to their respective colleges to dine, which, as I have mentioned, is the way terms are kept. These halls are rich with oaken wainscoting and ceiling. The pictures of the founders hang from the walls; the tables glitter with plate. A youth comes forward to the upper table and pronounces the ancient form of grace which I suppose has been in use here for ages. *Benedictus benedict; benedicatur, benedicatur.* On every side Oxford is redolent of age and authority. Its gates shut of themselves against modern innovation. It is still governed by the Statutes of Archbishop Laud. The books in Merton Library are still chained to the wall. It is usual for a nobleman, or, indeed, for almost every wealthy student, on quitting college to leave something behind him which varies from a fellowship or a hall to a silver spoon. According to Professor Sewell the whole expense of ordinary college tuition at Oxford is about 16 guineas a year. But the statement may deceive our readers unacquainted with the fact that the principal teaching relied on is private tuition. And the expenses of private tuition are reckoned at from 50 to 70£ a year. "Oxford is a little aristocracy in itself, numerous and dignified enough to rank with other estates in the realm, and where fame and secular promotion are to be had for study and in a direction which has the unanimous respect of all cultivated nations." The number of fellowships at Oxford is 540, averaging £200 a year with board and lodging at the college. One loses his fellowship on his entering the holy state of matrimony.

I shall take my reader to the first page of this narrative where I have divided the Civil Service students into two classes—those going to the Universities and those who join the Civil Service institution of Messrs. Wren and Gurney in London. Now about the latter class. These I need hardly say are Londoners, i.e., those who reside in London. So much I could judge from personal observation, what between taking notes at the institution, and grinding away at weekly exercises, the time of these embryo civilians are very much taken up. In fact they have to work the greater part of the Sunday which is hardly a working day in England. The whole of the morning is generally spent in devotional pursuits; then comes the all-important midday meal (dinner), a custom generally followed over the whole of England, and lastly, the afternoon walk and calling on friends. This is the way Sundays are usually spent except by those who have anything special to do and are obliged to depart

from this course. It is not meant to suggest that students who have responsible work to do can afford to indulge in such an easy mode of spending a Sunday, but it being a day of universal rest, it is natural that one would be inclined to do much less work than what is done during the rest of the week.

Students for the Colonial Service also go to Messrs. Wren and Gurney to be coached and they have no less hard work than the Civil Service men; in fact, practically the examination is the same for both, with this difference that a lower standard is required for the latter class. The Indian Medical Service is perhaps the only service in which very few Indians make their way. The number of appointments generally are few and consequently the competition is keener. Generally medical students go to Edinburgh for their degree after which they go up for the Service examination. There are men who go up from the London University too, but undoubtedly the examinations of the latter University are ever so much stiffer than of any other conferring similar degrees.

The Coopers Hill students generally reside in the college which is charmingly situated in one of the prettiest part of Surrey (Egham), overlooking Eton and Windsor. It commands a picturesque view of Windsor Park and has extensive grounds attached to it. There are a few guaranteed appointments under the Government of India which are given to men distinguishing themselves in the Coopers Hill College.

(To be continued.)

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22nd Sept. 1897. }

A CRITICAL ANALYSIS OF THE "TEMPEST"

[By Lalit Kumar Banerjee.]

PRELIMINARY OBSERVATION.—In this play Shakespeare has addressed the credulous imaginativeness of his contemporaries from two opposite sides and out of two equally productive sources. (1) This was the time of a general belief throughout Europe in witchcraft and magic; in England an interest in such things, even among men of the educated classes, was kept alive by a succession of works upon magic, witchcraft and the spirit-world; even King James in his "Demonology" (1603) ranged himself among the writers on these subjects. (2) In conjunction with these wonders of the unseen world, the populace were attracted by the accounts of so many real wonders in the newly-discovered quarter of the globe. Shakespeare, in keeping with this spirit of the time, gives us (in the *Tempest*) a venerable magician and his spirit-world, a distant island with an extraordinary monster, adventures of travel, shipwreck and storm, all in one piece (*Gervinus*, pp. 787-8; *Lloyd*, pp. 1-3).

Act I, Sc. i.

(1) Shakespeare had pre-determined to make the plot of this play such as to involve a certain number of low characters, and at the beginning he pitched the note of the whole (*Coleridge*, p. 135). The highest and the lowest characters are brought together (p. 133). [This is a characteristic of the Romantic Drama; it was inadmissible in the Classical Drama.]

(2) Another characteristic of the Romantic Drama is found in the first scene, viz., the happy combination of drollery and melancholy; laughter is made to swell the tear of sorrow, while the tear mingles tenderness with the laughter (*Coleridge*, p. 133). [This also was inadmissible in the Classical Drama.]

* Happily this is no longer the case. There are some married fellowships as well.—Eps. C. U. M.

(3) This busy scene—the bustle of a tempest and the consequent confusion on board the King's ship—gives, as it were, the key-note to the whole harmony; it prepares and initiates the excitement required for the entire piece (*Coleridge*, p. 276). The opening scene is of the nature of a prologue (*Moulton*, p. 269). The dire tempest brought Prospero's old enemies within his power, and thus yielded him a splendid opportunity of avenging himself upon them for the foul wrongs he had sustained. The first scene is, thus, of great importance dramatically. [The Drama derives its title from this incident of storm and shipwreck.]

(4) The scene is a very striking instance of the great accuracy of Shakespeare's knowledge of seamanship. The succession of events is strictly observed in the natural progress of the distress described; the expedients adopted are the most proper that could have been devised for a chance of safety. The shipwreck is to be attributed not to the want of skill of the seamen, but solely to the (magic) power of Prospero (*C. P. Ed.*, p. xvi).

(5) There is a similar scene of storm and wreck in *Pericles*, Act III, Sc. i (*C. P. Ed.*, p. 76). A few passages in the present play sound like echoes of similar passages in *Pericles*:—(a) "Blow, till thou burst thy wind, if room enough," cf. "Blow and split thyself! But sea-room, on the brims and cloudy billows kiss the moon, I care not," in *P.* (b) "you do assist the storm," cf. "Patience, good sir; do not assist the storm," in *P.* (c) "The fringed curtains of thine eye" in the second scene, cf. "Her eyelids, Begin to part their fringes of bright gold," in *P.* (*C. P. Ed.*) Both the plays belong to Shakespeare's final period of authorship. There is a certain family likeness between them.

(a) Marina, the lost daughter of *Pericles*, is, as it were, the sister of Miranda. (b) Lord Cerimon, who is master of the secrets of nature, who is liberal in his "learned charity," who held it ever "Virtue and cunning were endowments greater Than nobleness and riches," is like a first study for Prospero (*Dowden, Primer*, p. 55, pp. 145-6). (c) In Act I, Sc. ii, Prospero picks a quarrel with Ferdinand, his real purpose being to confirm the young pair in their mutual love; in *Pericles*, Act II, Sc. v, Simonides, King of Pentapolis, complais himself in a similar spirit towards Pericles, who loves the King's daughter Thaisa. (d) In Act I, Sc. ii, Prospero tells his past history to Miranda; in *Pericles*, Act V, Sc. ii, father and daughter change place, and Marina tells her sad tale of old, unhappy, far-off things to Pericles. [There is also a similar scene of storm and wreck in *A Winter's Tale*, Act III, Sc. iii.]

(6) VERSIFICATION.—The bustle of the shipwreck with its tossings to and fro of sharp rough dialogue is conveyed in rough prose; but when the courtiers realize that death is before them (the scene becomes tragic), the language rises to verse. But after a while Gonzalo is unable to keep down his native sense of humour and there is a change back to prose (*Moulton*, p. 350).

CHARACTERISATION.

(7) THE BOATSWAIN.—The true sailor with his contempt of danger (*Coleridge*, p. 135). In ll. 19-24, he gives a lesson to his feelings, when the bonds of reverence are thrown off as a sense of danger (common to all) abolishes all artificial distinctions of rank (p. 134).

(8) GONZALO is humorous commonsense incarnated (*Dowden, Primer*, p. 150); contrasted with Sebastian and Antonio: Gonzalo is affable and courteous towards the sailors; Sebastian and Antonio abuse them. Gonzalo keeps up his cheerfulness in the midst of danger (*vide Hudson*, p. 442); Antonio and Sebastian easily fall into despair, and when in peril, lay the blame at the door of others (i.e., the sailors), like weak-minded people. [From the beginning we feel a sympathy for Gonzalo and an antipathy to Sebastian and Antonio. These feelings will grow stronger in us in the first scene of the second act. In the second scene of the first act we shall know Antonio's treachery and Gonzalo's charity.]

(9) GONZALO takes the place of the Chorus in the classical Drama—the ideal spectator—the average commonsense of mankind. His closing speech in this scene may be considered in this light. (*Moulton* propounds this view, p. 282)

PLOT.—A heavy storm causing the wreck of a ship; a king and his courtiers were on board the vessel. [We shall see in the following scene that the ship was not lost, the crew were all safe. We shall further learn who the king was, what the nature of the

storm was (i.e., raised by Prospero's magic), why the storm was raised, &c.] The sailors will re-appear in Act V, Sc. i; the king and his courtiers in Act II, Sc. i, and again in Act III, Sc. iii, and for the last time in Act V, Sc. i.

Act I, Sc. ii.

This unusually long scene may be divided into four parts or sections:—Section I, ll. 1-186, *Prospero and Miranda*. Section II, ll. 187-305, *Prospero and Ariel* (ll. 318-9 belong to this section). Section III, ll. 306-75, *Prospero, Miranda and Caliban*. Section IV, ll. 376-501, to the end of the scene, *Prospero, Miranda, Ariel and Ferdinand*.

It will be noted that in this play Shakespeare has followed the classic unities of Time and Place, not traversing the long period of time, and touching the variety of locality usual to a romantic drama, but confining the action to a single island and a single day. [By the unity of Place, the arrangement of the story is so limited that the scene shall always suggest itself as the same, though different parts of this uniform scene may be exhibited in the various scenes. By the unity of Time the story is so arranged as not to require any intervals to be supposed between consecutive scenes, the duration of the action being, roughly, the same as the duration of the performance.] But it usually is found in plays of the classic type that a few incidents of the story, prevented by their distance of time and place from being acted, are introduced through what are known as Unity Devices—i.e., the presentation of Prospero's story, and other important incidents anterior to the play, by means of narrative, or narrative dialogue. So in the present case, when the key-note of the action has been struck by the brief dialogue between Prospero and Miranda, the action stands still for more than 300 lines, and the interval is used to give us back-glances into the past. First, Prospero tells the story of his life to his daughter; the action still remains stationary, while the dialogues with Ariel and Caliban continue to review the past. The suspended action begins to move forward again as Ferdinand is drawn by Ariel's music into the scene (*Moulton*, pp. 269-71, pp. 327-8).

VERSIFICATION.—The majestic blank verse of the scene is in marked contrast to the rough prose of the previous scene. These adaptations help to maintain the illusion that it is not that the poet writes in verse, but that the dignity or emotion of the speaker falls into it (*Hugby Ed.*, p. 77).

Section I, ll. 1-186 PROSPERO AND MIRANDA.

(1) Ll. 1-13.—Miranda's speech, with which the scene opens, at once brings before us the violence and fury of the storm, such as it might appear to a witness on the land, and at the same time displays the tenderness of her feelings (*Coleridge*, p. 135, p. 277). Her distinguishing virtue is pity; we perceive it at the very beginning during the tempest, when she suffers, like a woman, with the sufferers. It is very charming the way in which the poet has given her silent glances the expression of pity and that expression only. Prospero soothes her during the tempest by saying, "There's no harm done," and in answer to her incredulous look, he repeats "no harm;" he continues, again her troubled look, and Prospero reassures her (*Gervinus*, p. 793).

(2) Ll. 23-32.—Prospero is introduced, first in his magic robe, which, with the assistance of his daughter, he lays aside; thus we know him to be a being possessed of supernatural powers (*Coleridge*, p. 136). Observe, how completely anything that might have been disagreeable to us in the magician, is reconciled or shaded in the humanity and natural feelings of the father (p. 277). [He changes the pompous "you" of the dread magician to the affectionate "thou" of a kind father in his second speech.]

(3) Ll. 1-32.—We learn from the opening conversation between Prospero and Miranda that the storm of the previous scene was raised by Prospero's magic. Prospero's words are calculated to inform the audience of the actual state of things (the safety of the ship's crew), to remove their anxiety in behalf of the characters that appeared in the first scene.

(4) Ll. 33-186.—Prospero instructs his daughter in the story of their arrival in the island, and this is conducted in such a manner, that the audience never conjecture the technical use the poet has made of the relation, by informing them of what it is necessary for them to know (*Coleridge*, p. 136). His speeches contain the finest example of retrospective narration (p. 277). Instead of beginning a long story at once he first of all asks her how much she remembers of the past. His story

is not given at one stretch, but there are frequent remarks made by Miranda—remarks naturally suggested by the narrative. His occasional questions, "Dost thou attend me?" l. 78, "Thou attend'st not," l. 87, "Dost thou hear?" l. 106, are introduced to give variety to the narrative that would else have been a monotonous one.

(5) "'Tis time I should inform thee further," ll. 22-3, "Thou must know further," l. 33, "The hour's now come: The very minute bids thee open thine ear," ll. 36-7. Observe the perfect probability of the moment chosen by Prospero to open out the truth to his daughter (Coleridge, p. 227). The appropriateness of the narration of the past history is two-fold. (a) It is naturally occasioned by the sight of the shipwreck; Miranda must be informed of Prospero's reason for raising the storm, and Prospero begins a long story of the past, the past being connected with the "present business." Vide Shakespeare's vindication of his art in ll. 135-8. (b) If Miranda should meet Ferdinand before she knew her birth and history, his plans might be marred through her ignorance (*Rugby Ed.*, p. 73). [Exquisitely fine is the circumstance that her father opens to her the story of his life, and lets her into the secret of her noble birth and ancestry, at a time when she is suffering with those she saw suffer; as if on purpose that the ideas of rank and dignity may sweetly blend and coalesce in her mind with the sympathies of the woman (*Hudson*, p. 439).]

(6) Ll. 46-7.—"Had I not four or five women once that tended me?" A fine touch of Shakespeare's knowledge of human nature and generally of the great laws of the human mind. Our remembrances of early life arise from vivid colours, especially if we have seen them in motion. She therefore remembers the bright flowing robes of the ladies-in-waiting. That they were women she infers from their general resemblance to herself and not to her father! (*Coleridge*, pp. 137-8).

(7) "O, my heart bleeds to think of the teen that I have turn'd you to," ll. 63-4, "Alack what trouble was I then to you!" ll. 151-2. Observe her sweet nature ever thinking of the sufferings and sorrows of her father (*Coleridge*, p. 139; *Gervinus*, p. 793).

(8) Prospero's speeches: their style. His absent-mindedness on this occasion is aptly and artfully indicated by his broken and disjointed manner of speech. That his tongue and thought are not beating time together appears in that the latter end of his sentences keeps forgetting the beginning (*Hudson*, pp. 438-9).

(9) "Dost thou attend me?" l. 78, "Thou attend'st not," l. 87, "Dost thou hear?" l. 106. These interruptions relieve the monotony of what would otherwise be a monologue. Various other (ingenious) reasons have been given:—(a) They indicate the peculiarly sharp sense of personal injury which characterises Prospero; (b) They bring before the audience the importance to Miranda of this revelation since the success of Prospero's purpose depends on her understanding who she is (*Rugby Ed.*, p. 65); (c) Prospero thinks she is not listening attentively to his speech, because he is not attending to it himself, his thoughts being busy with the approaching crisis of his fortune; (d) in her trance of wonder at what he is relating she seems abstracted or self-withdrawn from the matter of his discourse (*Hudson*, p. 438); (e) Prospero watches the effect of his magic on Miranda, which was to produce sleep; (f) Miranda was really inattentive, her thoughts ever recurring to the "sea-storm," cf. ll. 176-7 (*Lloyd*, p. 10).

(10) Ll. 86-7, ll. 100-2.—There are two passages similar in import in Bacon's "History of Henry VII." This similarity lends a colour to the Shakespeare-Bacon theory (i.e., the plays ascribed to Shakespeare were really written by Bacon).

(11) Ll. 89-92.—"I thus neglecting worldly ends." This renunciation and neglect of worldly things and proneness to intellectual things had cost him a throne (*Gervinus*, p. 791). His misfortune is to be ascribed to his neglect of the active virtues for the sake of knowledge (*Lloyd*, p. 3). Prospero resembles Hamlet (at this stage) in his inability to maintain the will in a fruitful relation with facts, and with the real world (*Dowden*). Experience has now taught him discipline and the art of government. His misfortunes have made him prudent and severe. This explains his severity towards Ariel, Caliban, and even Ferdinand and Miranda (*Gervinus*, p. 792) in the succeeding sections of the scene. [In Prospero Shakespeare exhibits the noblest elevation of character, the most admirable attainment of heart, of intellect, of will (*Dowden*, p. 76).]

(12) Ll. 32.—"Thy crying self;" a graphic touch vividly bringing before us the night scene (*Coleridge*, p. 135).

(13) Ll. 145-8.—"They prepared a rotten carcass of a butt," &c.; an important piece of internal evidence as regards the determination of the date of composition of the play. Mr. Collier argues that "The Tempest" was written before "The Winter's Tale." In Greene's tale, Pandosto, the original whence Shakespeare borrowed, the child is cast adrift at sea in a sail-less and rudder-less boat, and Mr. Collier's suggestion is that Shakespeare purposely varied the incident in "The Winter's Tale" because he had already made use of it in "The Tempest" (*C. P. Ed.*, p. iv; *Dowden*, *Primer*, pp. 148-9).

(14) Ll. 161-8.—"A noble Neapolitan, Gonzalo, out of his charity," &c.; vide (8) under *So. i*; the nature of Gonzalo, true to his lord, as well as to the higher duties of humanity (*Gervinus*, p. 791).

(15) Ll. 168-9.—Miranda's mind fills with gratitude at the mention of the kind deed of Gonzalo—an amiable trait in her character.

(16) Ll. 185-6.—"Thou art inclined to sleep," &c. Prospero exhibits the earliest and mildest proof of magical power by lulling his daughter to sleep. Mark how by this device Shakespeare stops the narrative at the very moment when it was necessary to break it off, in order to excite curiosity, and yet to give the memory and understanding sufficient to carry on the progress of the history uninterruptedly (*Coleridge*, pp. 136-7). She wakes in Section III.

[*N.B.*—It is worthy of remark that Miranda is never directly brought into comparison with Ariel, lest the natural and human of the one and the supernatural of the other should tend to neutralize each other (*Coleridge*, p. 278).]

Section II, ll. 187-305. PROSPERO AND ARIEL.

Ancient magic placed every department of nature under different orders of spirits. The grand division of nature has always been that into the four elements of Earth, Air, Fire, Water—whence we have the four orders of spirits, Sylphs of Air, Nymphs of Water, Salamanders of Fire, Gnomes of Earth. Shakespeare has made Ariel an Elemental Being of the higher order, identified with the up-ward tending elements of Air and Fire, and with the higher nature of man; and Caliban an Elemental Being of the lower order, identified with the downward tending elements of Earth and Water, and the lower nature of man. The identification is too detailed to be fanciful. The very name of Ariel is borrowed from air, and he is directly addressed: "Thou, which art but air" (*Act. V. Sc. i. l. 21*). The identification with fire is not less complete; when describing the lightning Ariel does not say that he set the ship afire, but that the ship was "all a fire with me" ("I flamed amazement: some time I 'ld divide" (*Moulton*, pp. 255-6) [The majority of critics adopt a different view.] Shakespeare wanted to give to Prospero's favourite messenger Ariel the united power of all these elemental spirits. At one time he appears as a sea-symph (l. 302); at another as a fire-spirit, who sets the ship on fire; he is, once again, a spirit of earth, "doing Prospero business in the veins of the earth" [ll. 252-6, ll. 190-3]. His ruling nature, however, as his name intimates, is that of a Sylph, a spirit of the air (*Gervinus*, p. 796). [Ariel is really a Hebrew name, meaning "the Lion of God." Shakespeare, however, seems to have taken the word in the sense of "an airy spirit" and borrowed it from the popular Demonology (*C. P. Ed.*, p. xii). Pope has appropriated the name in his "Rape of the Lock." There is another character—Puck in "A Midsummer Night's Dream" with whom Ariel may be compared and contrasted (*Hazlitt*, p. 86; *Hudson*, p. 433, p. 264).]

(1) Ll. 187-237.—The story once more reverts to the shipwreck. Ariel describes his feats and reports how he has disposed of the ship's crew. The audience thus receive a confirmation of Prospero's words to Miranda—vide (3) section I—and they are completely relieved of their anxiety.

(2) Ll. 196-206, ll. 208-15, ll. 227-237.—An important piece of internal evidence. There are numerous points of resemblance between these passages and the incidents as given in a pamphlet by Silvester Jourdan with the title "A Discovery of the Barmudas, otherwise called the Ile of Divels" (1610). Malone argues that the play was written after the publication of the pamphlet (*C. P. Ed.*, pp. vi-vii; *Gervinus*, p. 788; *Hudson*, pp. 423-4).

(3) Ll. 229-30.—"To fetch dew from the still-vein'd Bermoothes." A wide range of critics from Mr. Chalmers to

Mrs. Jameson have taken for granted that the poet fixed his scene in the Bermudas. This passage shows that his scene was not there; for it had been no feat at all worth mentioning for Ariel to fetch dew from one part of the Bermudas to another. An aerial voyage of some two or three thousand miles was the least that so nimble a messenger could be expected to make any account of (*Hudson*, p. 426).

(4) Ll. 231-2.—“*With a charm join'd to their suffer'd labour I have left asleep.*” This is one of Shakespeare's attempts at rationalisation of the magic (*Moulton*). Several other instances in this scene are cited by *Gervinus* (pp. 795-6). (b) When Ferdinand is separated from his companions by the acts of Ariel, it may also have been simply because he was the first to leap out of the ship, and being stronger than the rest may have sought to save himself by swimming. (c) When Ariel kept the other princes separate from the crew, it may be because the former sprang over-board, but the latter did not. [Two more instances may be added: (d) the magic fire “burning in many places” was only St. Elmo's fire, familiar to sailors of Shakespeare's age; there are similar accounts in Hakluyt's Voyages, and Purchas, his Pilgrimes; (e) “The strangeness of your story put heaviness in me,” Miranda's words, ll. 307-8.] Thus we might strike the magic out of the play, and nature would remain (*Gervinus*, p. 796).

(5) Ll. 239-41.—Shakespeare has in this play observed the unities of Time and Place with even greater strictness than they are preserved in the classic tragedies. The scene lies throughout in front of Prospero's cell or in its immediate vicinity; the time is limited to three or four hours. As in the “Winter's Tale” the character of the tale (the thorough defiance of the unities) is three times put prominently forward, so in the “Tempest” it is period in three times forcibly enunciated (*Gervinus*, p. 815). [In the “Comedy of Errors” there is the same observance of the unities and the same device of mentioning the time in three distinct places in the body of the play.] [The two other passages occur in Act V, Sc. i, ll. 4-5, Act V, Sc. i, ll. 222-4 (*Rugby Ed.*, p. xxi).] In the same scene Alonso speaks of having been wrecked “three hours since,” and says that his son's “oldst acquaintance” with Miranda “cannot be three hours” (*Holfe*, p. 145).

(6) Ll. 241-9.—Ariel pants for liberty. We feel that this state of bondage is almost unnatural to him, yet we see that it is delightful for him to be so employed (*Coleridge*, p. 141; *Gervinus*, p. 797). The ideas associated with the atmosphere are the ideas associated with him—liberty and capriciousness—“the wind bloweth where it listeth,” Ariel is “moody.” Prospero governs this incarnation of caprice by outwitting him (*Moulton*, p. 257).

(7) Ll. 257-94.—We have once again a review of the past—an account of the foul Island-witch Sycorax, &c. Mark the art with which it is introduced. “*Thou malignant thing!*” according to popular belief, these beings were indifferent, adverse and vexatious towards human creatures (*Gervinus*, p. 797).

(8) Ll. 273-5.—“*For thou wast a spirit too delicate, &c.*” this brings out the refinement of Ariel's nature (*Moulton*, p. 257).

(9) Ll. 283-7.—“*Save for the son, &c.*” a preparative for the third section of the scene.

(10) Ll. 290-4.—Sycorax introduces into the Drama Witchcraft, as a dark counterpart to the enchantment of Prospero that works for good (*Moulton*, p. 259). There is nothing about Prospero of the vulgar magicians of Shakespeare's contemporaries—Faustus and Baron. His magic operates like the beneficent works of Providence (*Gervinus*, p. 792; *Mrs. Jameson*, p. 177).

(11) *Ariel's character*: like the atmosphere he reflects human emotions without feeling them (*Moulton*, p. 257). When once a feeling has passed through the elastic mind of this airy being, not a trace is left behind (*Coleridge*, p. 141; *Gervinus*, p. 797). [This is also the nature of children (and women).] He only seems to love his master for the sake of his promised freedom. [The promise of freedom prompts him to serve with alacrity (l. 301), vide *Franz Horn*, *Holfe*, p. 25.]

(12) Ll. 299-300.—“*After two days I will discharge thee.*” Why two days? The time of the entire action of the play is only 3 hours. What was to be the employment of Ariel during two days? To make the winds and seas favourable during the voyage to Naples (Act V, Sc. i, ll. 314-8). Prospero's island

therefore was imagined by Shakespeare within two days' quick sail of Naples (*Dowden*, p. 419n).

(13) Ll. 302-4.—“*Be subject to no sight,*” &c. It is not obvious why Ariel should take the form of a sea-nymph, if he were invisible to every one but Prospero, except that in this shape he would be in harmony with the scene to the audience (*C. P. Ed.*, p. 92).

(14) Ariel is dismissed at l. 305. He re-appears at l. 318 and again at l. 376, where the fourth section begins.

Section III, ll. 306-75. PROSPERO, MIRANDA AND CALIBAN.

As Ariel is identified with the upward tending elements of Air and Fire, and with the higher nature of man, so Caliban is identified with the downward tending elements of Earth and Water and the lower nature of man (*Moulton*, p. 256; *Dowden*, p. 420). His origin from the Island-witch and the Devil (ll. 320-1) forbids us to rank him as human. He is directly addressed as “thou, Earth, thou;” and terms like “monster,” “moon-calf,” “disproportioned shape,” so constantly applied to him, just express the uncontinuity traditionally associated with the Earth-Gnome. Wherever he is seen for the first time—by Trinculo (ll. ii) and in the last scene of all by the whole boy of courtiers—the sight of him provokes exclamations of “fish,” and doubts whether he is fish or man. When Trinculo calls him “half a fish and half a monster,” the identification with elemental beings of both Water and Earth is complete (*Moulton*, p. 258). [He is addressed as “tortoise;” this brings out his amphibious nature.] The contrast between Ariel and Caliban is noticed by *Coleridge*, p. 142; *Hazlitt*, p. 86; *Gervinus*, pp. 798-9.

The conception of Caliban was in Shakespeare's mind when he wrote “*Troilus and Cressida*.” “*He's grown a very land fish, language-less, a monster,*” Act III, Sc. iii (*Dowden*, p. 426a).

Caliban is the natural savage or wild man of the woods (*Moulton*, p. 259). The name is supposed by Dr. Farmer to be by metathesis for “cannibal” (*C. P. Ed.*, p. 92). He is a mixture of gnome and savage, half-dæmon, half-brute (*Schlegel*, *Holfe*, p. 15). He has the dæmonings of understanding without the moral sense, and in him, as in some brute animals, this advance to the intellectual faculties, without the moral sense, is marked by the appearance of vice (*Coleridge*, p. 279; *Dowden*, *Primer*, p. 151; *Hudson*, p. 434). He has picked up everything dissonant and thorny in language to compose out of it a vocabulary of his own; and of the whole variety of nature, the hateful, repulsive and petty deformed have alone been impressed on his imagination. He is rude, but not vulgar; he is, in his way, a poetical being, he always speaks in verse (*Schlegel*). [There is a notable exception in Act II, Sc. ii.] He is in some respects a noble being; he is a man in the sense of the imagination; all the images he uses are drawn from nature, and are highly poetical (*Coleridge*, p. 142; *Hazlitt*, p. 85; *Hudson*, p. 435).

(1) Ll. 307-8.—“*The strangeness of your story put heaviness in me.*” An attempt at Rationalisation: vide section II, (4). [*Franz Horn* inclines to the view that Miranda falls asleep from the effect of the strange things she has seen and heard. But Prospero's words in the first section of the scene “*I know thou canst not choose,*” l. 186, give us a hint that it is brought on by Prospero's magic.] [It is, as is well-known, the case with children that they fall asleep as they listen to wonderful fairy tales, &c., and Miranda's nature is as a child's.]

(2) Ll. 309-10.—“*Who never yields us kind answer!*” An anticipation of what is to follow; Caliban begins with a curse, loud and deep (ll. 322-5), and it is thrice repeated in the course of the scene (ll. 340-1, 364-6); he re-appears in Act II, Sc. ii, and his first speech is a string of curses.

(3) Ll. 309-21.—An instance of admirable judgment and excellent preparation. Caliban is described in such a manner by Prospero, as to lead us to expect the appearance of a foul, unnatural monster. He is not seen at once; his voice is heard (“*There's wood enough within!*”); this is the preparation; he was too offensive to be seen first in all his deformity. After we have heard Caliban's voice he does not enter, until Ariel has entered like a water-nymph. All the strength of contrast is thus acquired (*Coleridge*, p. 142).

(4) Miranda is placed between the demi-dæmon of earth and the delicate spirit of air. Beside this creature of elemental light and air, Miranda appears a palpable reality, a woman “breathing thoughtful breath” (*Mrs. Jameson*, p. 171). She is almost an elemental being, yet made substantial by contrast with Ariel.

who is an unbodied joy, too much a creature of light and air to know human affection or human sorrow (*Dowden, Primer*, p. 151; *vide Lloyd*, p. 9). [In the characters of Ariel, Miranda and Caliban, we have three of the most unique and original conceptions that ever sprang from the wit of man (*Hudson*, p. 421).]

(5) This section also serves the technical necessity of retrospective narrative. We have here an account of the relations of Caliban and Prospero.

It is not impossible that Shakespeare meant to answer the great question of the day concerning the justifiableness of European usurpation over the wild aborigines of the new world (He shows the scrupulous philosophers, who doubted the lawfulness of colonisation, the evils of policy and morality at home, where deeds quite as unnatural are practised as could have been accomplished there) (*Gerrinus*, p. 798). In this dialogue we have painted, in successive stages, the whole history of the relations between savage races and civilisation. First, we have the wrongs of the savage and his dispossession by the white man. Next, we see the early and pleasant relations between the two; the white man pets the savage almost like an animal. There is an interchange of good offices, education on the one side,—on the other, reverence and gifts of natural riches (ll 332—40). But soon there appears a moral gulf between the two, that forbids equal intercourse. There is nothing for it but the forced domination of the white man (ll. 345—9, 352—63). (*Moulton*, pp. 250-1; *vide Gerrinus*, p. 799; *Rugby Ed.*, xviii-xix).

(6) Prospero in the sequel is to control the fate of his human friends and enemies. These early sections survey his providential sway over the world of spirits during his long years in the island. Mercy and Judgment, the two chief works of Providence, have been exercised on Ariel and Caliban respectively (*Moulton*, p. 270).

(7) **VERSIFICATION.**—The scene is an exchange of fierce passion between his (Caliban's) master and himself, and is in verse throughout (*Moulton*, p. 351).

(8) **Caliban scenes.**—He re-appears in Act II, Sc. ii; Act III, Sc. ii; Act IV, Sc. i (second section); and finally in Act V, Sc. i, ll. 256—99.

Section IV, ll. 376—501. PROSPERO, MIRANDA, ARIEL AND FERDINAND.

(1) The suspended action begins to move forward again as Ferdinand is drawn by Ariel's music into the scene (*Moulton*, p. 271). [Ll. 212—5, 221—4 in the second section prepare us for Ferdinand's appearance here. Ariel was commissioned thus to appear, l. 319.]

(2) The music that breaks out from time to time is always an immediate herald of some supernatural effect throughout the play (*Moulton*, p. 255). Ariel's songs form a pretty opening to a soft scene which is a lyric in itself (*Rugby Ed.*, p. 73).—an ideal story of love at first sight complete in all its stages (*Moulton*, p. 266).

(3) **Ariel's second song.**—We may compare it with the fine passage in *Richard III* (Clarence's dream, Act I, Sc. iv) describing the bottom of the sea (*Rugby Ed.*, p. 71). Charles Lamb compares the song with the Funeral Dirge for Marcello sung by his mother in Webster's *White Devil* and remarks:—"As that is of the water, watery, so this is of the earth, earthy. Both have that intense-ness of feeling, which seems to resolve itself into the elements which it contemplates" (*Lamb's Specimens of Dramatic Poets*, Vol. I, p. 210).

(4) Ll. 408-9.—"The fringed curtains.....yond." Pope and Arbuthnot pronounce it a piece of bombast, these words being a periphrase of—"Look what is coming yonder." Justification. Miranda was wholly in-attentive to the present, but wrapped up in the past. Her eyes were cast down and eye-lids drooping; Prospero wishes to point Ferdinand out to his daughter with scenic solemnity in the dignified character of a great magician (*Coleridge*, pp. 144-5).

(5) In order to understand Miranda's surprise, we must remember that she had never seen a man except her father and Caliban. (Dryden and D'Avenant in their version of the play gave her a sister Dorinda and added the character of a youth Hippolytus, who had never seen a woman! This gives rise to various "ticklish" situations.)

(6) Ll. 440-1.—"At the first sight they have changed eyes;" cf. Marlowe's "mighty line:" "Who ever loved that loved not at first sight?" quoted by Shakespeare in *As You Like It*. In all

cases of real love, it is at one moment that it takes place. That moment may have been prepared by previous esteem, admiration or even affection—yet love seems to require a momentary act of volition (*Coleridge*, p. 279). Cf. the philosophic doctrine of *Affinity*—a pre-established harmony which the mutual recognition now first quickens into audible music (*Hudson*, p. 441).

(7) "Spirit, fine spirit! I'll free thee, &c." ll. 420-1, "Delicate Ariel, I'll set thee free for this," ll. 441-2, "Thou hast done well, fine Ariel," l. 494. From these lines it has been argued that Ariel's art inspired the young pair with love. In the planting of love Ariel beats old god Cupid all to nothing. For it is through some witchcraft of his that Ferdinand and Miranda are surprised into a mutual rapture (*Hudson*, pp. 432-3). Ariel's part in the business may, however, have been the bringing them together; and the spontaneous love of the pair, if at all the effect of magic, may have been the effect of Prospero's magic. It has, however, all the appearance of spontaneity, one of Shakespeare's attempts at *Rationalisation*? (*vide Hudson*, p. 441.)

(8) Ll. 449—51.—"This swift business I must uneasy make, lest too light winning Make the prize light" Prospero in a later scene imposes mental work on Ferdinand to try whether he loves (*Gerrinus*, p. 794); with this end in view he picks a quarrel with Ferdinand in this scene. There is, moreover, the artistic reason that this device keeps up the interest of the audience in the progress of their love. (*Schlegel's* objection is anticipated by Shakespeare: the union of Ferdinand and Miranda is settled at their first interview, and Prospero merely throws apparent obstacles in their way; *Rollef*, p. 14).

(9) **The character of MIRANDA.** (5). If ever a child of nature has been painted it is Miranda; analysis can discover in her only the elementary features of female character, unconditioned by social forms. The most distinctive note is her simplicity. She exhibits a quick and intelligent play of emotion as she follows her father's story (in the first section), and still more at the end of the scene where she is distracted between two tenderesses. Her creed seems to be a simple faith in beauty; even "the brave vessel" she doubts not contains "noble creatures in her;" and this instinctive confidence that a fair outside must mean fairness within leaps forth to defend Ferdinand, when, in the glory of his youthful beauty, he stands accused of treachery (*Moulton*, pp. 249-50). What seems forwardness in her is really the simplicity of a child of nature, ignorant of the conventions of society (*vide Mrs. Jameson*, p. 173). This fact must be borne in mind in comparing her with *Sakuntala* (cf. Milton's *Eve*, Homer's *Nausicaa*, *Perdita* in "The Winter's Tale," *Marina* in "Pericles"). The dawn of love is associated with pity for Ferdinand, the sole survivor of the crew (as she is told by the young prince). "Pity melts the heart to love" (*vide Gerrinus*, p. 794). The intensity and purity of her love is an element we find in Juliet and Desdemona. All three were daughters of the sunny south (Italy).

(10) Ll. 495.—"Hark, what thou else shalt do me." This prepares us for Act II, Sc. i, where Ariel appears twice (first, to send Alonso and his courtiers to sleep, and then to warn Gonzalo of the danger that threatened the king and himself). Prospero's orders are not given aloud, in order that the curiosity of the audience might remain on the *qui vive*. (We have just the same device at l. 319.)

(11) Ll. 496—8.—"My father's of a better nature, sir, &c." This is meant by Shakespeare to assure the audience, to remove their anxiety in behalf of Ferdinand. Cf. ll. 26—32 in the first section (3) and ll. 216-7 in the second section (1).

(12) **Ferdinand and Miranda scenes:** The thread of the narrative is taken up in Act III, Sc. i, and resumed in Act IV, Sc. i. We catch a final glimpse of the lovers' paradise in Act V, Sc. i, ll. 172—5.

UNIVERSITY TEXT-BOOKS.

(Continued from page 291.)

B. A. EXAMINATION 1900.

History of India.

Elphinstone ... History of India (Hindu and Muhammadan Periods), including the Appendices.

Meadows Taylor ... Student's Manual of the History of India (British Period only, from Book V to the end).

Histories of Greece and Rome.
Smith ... Student's History of Greece.
Shuckburgh ... History of Rome.

Political Economy.
Fawcett ... Manual of Political Economy.
Marshall ... Economics of Industry.

Political Philosophy.
Mill ... On Representative Government.

PHYSICS AND CHEMISTRY.

PASS COURSE.

Deschanel ... Elementary Treatise on Natural Philosophy, 13th edition, 1894.
Part I—Omitting Arts. 1—100, 102—105, 112—120, 131—275.
Part II—Omitting Arts. 186—189, 202—258, 261—279.
Part III—Omitting Arts. 132—147, 213—217, 228—234, 291—295, 324—354.
Part IV—Omitting Arts. 60, 69, 70, 119, 120, 130—132, 136, 145, 146, 191—211, 238—244, 275—295.
Newth ... A Text-book of Inorganic Chemistry (latest edition).

PHYSICS, CHEMISTRY, AND THE DOCTRINE OF SCIENTIFIC METHOD.

HONOUR COURSE.

Deschanel ... Elementary Treatise on Natural Philosophy.
S. P. Thompson ... Elementary Lessons on Electricity and Magnetism (Edition 1895).
Tait ... Heat.
Newth ... A Text-book of Inorganic Chemistry (latest edition).
Tilden ... Introduction to the Study of Chemical Philosophy (latest edition).
Remsen ... Organic Chemistry.
Jones ... Junior Course in Practical Chemistry;
or
Valentin ... Qualitative Chemical Analysis.
Jevons ... Principles of Science, 2nd edition (omitting Books I and II).

BIOLOGY.

PHYSIOLOGY AND BOTANY.

PASS COURSE.

Huxley ... Elementary Lessons in Physiology.
Parker ... Lessons in Elementary Biology.
Prantl and Vines ... Text-book of Botany.
Oliver ... First Book of Indian Botany.

PHYSIOLOGY AND ZOOLOGY.

PASS COURSE.

Huxley ... Elementary Lessons in Physiology.
Parker ... Lessons in Elementary Biology.
Claus-Sedgwick ... Elementary Text-book of Zoology, Vol. I, General Part and Special Part, Protozoa to Insecta; Vol. II, Special Part, Mollusca to Man.

PHYSIOLOGY, BOTANY, ZOOLOGY, AND THE DOCTRINE OF SCIENTIFIC METHOD.

HONOUR COURSE.

Kirke ... Hand-book of Physiology.
Parker ... Lessons in Elementary Biology.
Haddon ... Introduction to the Study of Embryology.
Prantl and Vines ... Text-book of Botany.
Henfrey ... Elementary Course of Botany.
Vines ... Lectures on the Physiology of Plants.
Sterling ... Outlines of Practical Histology.
Claus-Sedgwick ... Elementary Text-book of Zoology, Vol. I, General Part and Special Part, Protozoa to Insecta; Vol. II, Special Part, Mollusca to Man.
Jevons ... Principles of Science, 2nd edition (omitting Books I and II).

GEOLOGY.

GEOLOGY AND PHYSICAL GEOGRAPHY.

PASS COURSE.

Geikie ... Class-book of Geology.
Judd ... Volcanoes.
Mill ... The Realm of Nature (University Extension Manuals).
Medlicott and Blanford ... Manual of the Geology of India, 2nd edition, by Oldham.
Cole ... Aids to Practical Geology.

GEOLOGY AND MINERALOGY.

PASS COURSE.

Geikie ... Class-book of Geology.
Rutley ... Rock-forming Minerals.
Cole ... Aids to Practical Geology.
Rutley ... Mineralogy.
Medlicott and Blanford ... Manual of the Geology of India, 2nd edition, by Oldham.

GEOLOGY, MINERALOGY, PHYSICAL GEOGRAPHY, AND THE DOCTRINE OF SCIENTIFIC METHOD.

HONOUR COURSE.

Geikie ... Text-book of Geology.
Rutley ... Rock-forming Minerals.
Cole ... Aids to Practical Geology.
Geikie ... Atlas of Physical Geography.
Judd ... Volcanoes.
Mill ... The Realm of Nature.
Rutley ... Mineralogy.
Medlicott and Blanford ... Manual of the Geology of India, 2nd edition, by Oldham.
Jevons ... Principles of Science, 2nd edition (omitting Books I and II).

M. A. EXAMINATION, 1899.

MENTAL AND MORAL SCIENCE.

The following books are recommended to be used in studying the subject of Mental and Moral Science as defined by the Syllabus prescribed:—

Psychology.

Hamilton ... Lectures in Metaphysics.
Mill ... Examination of Hamilton's Philosophy.
Bain ... Mental Science.
Spencer ... Principles of Psychology.

Logic.

Bain ... Logic.
Mill ... System of Logic.
Venn ... Empirical Logic.

<i>Ethics.</i>		
Sidgwick	...	Methods of Ethics.
Green	...	Prolegomena to Ethics.
Martineau	...	Types of Ethical Theory.
<i>Natural Theology.</i>		
Caird	...	Introduction to the Philosophy of Religion.
Martineau	...	A Study of Religion, 2nd edition.
Max Müller	...	Hibbert Lectures on the Origin and Growth of Religion, as illustrated by the Religions of India.
<i>Political Science.</i>		
Aristotle	...	Politics (English Translation by Jowett or Welldon).
<i>History of Philosophy.</i>		
<i>(General.)</i>		
Ueberweg	...	History of Philosophy.
Windelband	...	History of Philosophy.
Erdmann	...	History of Philosophy, Vols. I and II.
Madhavacharyya	...	Sarva-darsana Sangraha, translated by Cowell and Gough (the Nyaya, Charvaka, and Sankhya systems).
<i>(Special.)</i>		
Plato	...	Republic (English Translation by Jowett or by Davies and Vaughan).
Aristotle	...	The Nichomachean Ethics (English Translation by Williams or Welldon).
Kant	...	Transcendental Aesthetic Book I (Analytic of Concept) as in Max Müller's translation of Kant's Critique of Pure Reason.

The examination in Mental and Moral Science shall be on the subject as defined by the Syllabus, and shall not necessarily be confined to the books recommended to be used in studying the subject.

MATHEMATICS.

Group A.

Hall and Knight	...	Higher Algebra, Chapters XIX—XXXIV.
Todhunter	...	Trigonometry.
Casey	...	Spherical Trigonometry, edited by Hogg.
Burnside and Panton	...	Theory of Equations (3rd Edition).
Salmon	...	Conic Sections.
Salmon	...	Geometry of Three Dimensions, the Course selected by Dr. Salmon for Junior Readers.
Williamson	...	Differential Calculus (8th Edition).
Williamson	...	Integral Calculus (7th Edition).
Johnson	...	Differential Equations.
Todhunter	...	Analytical Statics, Ed. Everett.
Williamson and Tarleton	...	Dynamics (2nd Edition), Chapters I—VIII.
Minchin	...	Hydrostatics and Elementary Hydrokinetics, omitting Chapter VIII.
Newton	...	Principia, Sections I, II, III.
Godfray	...	Astronomy.

Group B.

Salmon	...	Conic Sections, Chaps. I—XIII.
Smith	...	Solid Geometry, omitting Chaps. VII and IX.

Williamson	...	Differential Calculus (8th Edition).
Williamson	...	Integral Calculus (7th Edition), omitting Chap. XII.
Minchin	...	Statics (Vols. I and II), omitting Arts. 270—314.
Williamson and Tarleton	...	Dynamics (2nd Edition), omitting Chap. XIV.
Besant	...	Hydro-mechanics, Part I (Hydrostatics).
Bassett	...	Elementary Treatise on Hydrodynamics and Sound, omitting Chapters VII and VIII.
Godfray	...	Astronomy.
Newton	...	Principia, Sections I, II, III, IX, XI.

NATURAL AND PHYSICAL SCIENCE.

A.—CHEMISTRY.

Roscoe and Schorlemmer	...	Treatise on Chemistry, Vols. I and II, Parts I and II.
Richter	...	Organic Chemistry, translated by Smith. The portions in large type are considered of special importance, and the portions in small type of subsidiary importance, and of these portions only a general knowledge is required.
Frankland	...	Lecture Notes for Chemical Students—Vol. II, Organic Chemistry.
Valentin	...	Qualitative Chemical Analysis.
Clowes and Coleman	...	Quantitative Analysis (latest edition).
Ostwald	...	The Scientific Foundations of Analytical Chemistry (translated by G. McGowan).
Meyer	...	Outlines of Theoretical Chemistry.

B.—HEAT, ELECTRICITY AND MAGNETISM AS PRINCIPAL SUBJECTS, WITH LIGHT AND SOUND AS SUBSIDIARY SUBJECTS.

Principal Subjects.

Maxwell	...	Elementary Treatise on Electricity.
J. J. Thomson	...	Elements of Electricity and Magnetism.
Christiansen	...	Theoretical Physics, Chapters VII—XI.
Hertz	...	Electric Waves.
Faraday	...	Experimental Researches in Electricity, Volume I.
Preston	...	Theory of Heat.
Maxwell	...	Theory of Heat (latest edition).
Fourier	...	Theory of Heat, Chapters I and II.
Stewart and Gee	...	Practical Physics, Volume II.
Glazebrook and Shaw	...	Practical Physics, Chapters VIII—XIII (omitting section 31).

Subsidiary Subjects.

Daniell	...	Text-book of the Principles of Physics, 3rd edition, Chapters V, XIV and XV.
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C.—LIGHT AND SOUND AS PRINCIPAL SUBJECTS WITH HEAT, ELECTRICITY AND MAGNETISM AS SUBSIDIARY SUBJECTS.

Principal Subjects.

Preston	...	Theory of Light.
Heath	...	Elementary Treatise on Geometrical Optics.
Helmholtz	...	Sensations of Tone, Introduction and Chapters I—VIII.
Everett	...	Vibratory Motion and Sound.
Donkin	...	Acoustics.

Glazebrook and Shaw ... Practical Physics, Chapters VIII—XX.

Subsidiary Subjects.

J. J. Thomson* ... Elements of Electricity and Magnetism.

Balfour Stewart ... Heat, latest edition.

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ENGLISH.

Chaucer ... The Tale of the Man of Lawe &c., Edited by Skeat (Clarendon Press Series).

Shakespeare ... As You Like It, King Lear, Cymbeline, Henry VI (Parts II and III).

Marlowe ... Edward II.

Milton ... Paradise Lost, Books X, XI, XII.

Dryden ... Select Satires—Absalom and Achitophel; The Medal; MacFlecknoe—By J. Churton Collins, M.A. (Macmillan's English Classics).

Tennyson ... In Memoriam.

Sir Thomas Browne ... Religio Medici.

Milton ... Areopagitica.

Emerson ... Representative Men.

De Quincy ... Autobiographical Sketches.

Holmes ... Autocrat of the Breakfast Table.

George Eliot ... Scenes from a Clerical Life.

Permanent Subjects.

Morris ... Historical Outlines of English Accidence.

Smith ... Student's Manual of the English Language.

Taine ... History of English Literature, translated by Van Laun.

Dowden ... Shakespeare: a Critical Study of his Mind and Art.

Sweet ... Anglo-Saxon Primer.

Sayce ... Introduction to the Science of Language.

GREEK.

Homer ... Iliad, Books I—XII.

Pindar ... The whole.

Æschylus ... Prometheus; Agamemnon; Electra.

Sophocles ... Oedipus Tyrannus; Ajax; Antigone.

Euripides ... Hecuba; Medea; Ion.

Aristophanes ... Knights; Clouds; Frogs; Birds.

Herodotus ... Books II and III, to the end of Chap. LXVI.

Thucydides ... Books VI, VII, VIII.

Demosthenes ... Orations against Leptines and Meidias, De Falsa Legatione.

Plato ... Republic; Theætetus.

Aristotle ... Politics.

Permanent Subjects.

Sayce ... Introduction to the Science of Language.

Mahaffy ... History of Classical Greek Literature.

Also passages from authors not prescribed beforehand to be translated into English.

LATIN.

Virgil ... Bucolics (with the exception of II); Georgics; Æneid, Books I—VI.

Horace ... Odes; Epodes; Satires I (with the exception of 2 and 8); Epistles, I; De Arte Poetica.

* The questions on J. J. Thomson's work shall not be so difficult as those in Group B.

Juvenal ... Satires (except II, VI, and IX).
Persius ... Satires.
Lucretius ... Books I, V, and VI.
Catullus ... 1, 2, 3, 4, 9, 12, 22, 30, 31, 46, 49, 51, 63, 64, 65, 66.

Plautus ... Aulularia; Trinummus.

Terence ... Andria; Heauton Timoroumenos.

Livy ... Books XXI—XXV.

Sallust ... Bellum Catilinarium; Bellum Jugurthinum.

Cicero ... Second Philippic; De Natura Deorum.

Tacitus ... Histories.

Permanent Subjects.

Sayce ... Introduction to the Science of Language.

Crittwell ... History of Roman Literature.

Also passages from authors not prescribed beforehand to be translated into English.

HEBREW.

Isaiah.

Jeremiah.

Ezekiel.

The Minor Prophets.

Psalms.

Proverbs.

Job.

Ecclesiastes.

Song of Solomon.

Daniel.

Ezra.

Nehemiah.

Permanent Subjects.

Robertson Smith ... Old Testament in the Jewish Church.

Davidson ... Introduction to the Old Testament.

Ewald ... History and Antiquities of Israel.

Sayce ... Introduction to the Science of Language.

SANSKRIT.

Kālidāsa ... Vikramorvasi.

Kālidāsa ... Meghadūta.

Bhābhūti ... Mahāvīracarita.

Sūdraka ... Mṛicchakatikā.

Viśakhadatta ... Mudrā Rakṣita.

Bāṇabhaṭṭa ... Kadambarī, Purvaṅga.

Vyāsa and Śaṅkara ... Vedānta Sūtra and Bhāṣya, first four Sūtras of the 1st Adhyāya, and 1st and 2nd Pādas of the 2nd Adhyāya.

Gautama and Viśvanātha ... Nyāya Sūtra and Vṛtti, Chapters 1—IV.

Vāchaspati Miśra ... Tattva Kaumudī.

Upaniṣad ... Katha, with Śaṅkara Bhāṣya.

Rigveda ... Hymns from the Rīgveda Saṁhita, edited by P. Peterson.

Vyāsa ... Bhāgavadgītā.

Pāṇini ... Vaiśika Prakriyā, Kāraka and Samāsa, as contained in Siddhānta Kaumudī.

Manu ... Manu—1, 2, 3, 4, 7, 8, 12.

Mammata Bhaṭṭa ... Kāvya Prakāśa.

Permanent Subjects.

Max Müller ... Science of Language, Vols. I—II.

Muir ... Sanskrit Texts, Vol. V.

Students may take up the Inscriptions of Aśoka instead of one of the following groups:—

Group I.

Nyāya Sūtra and Vṛtti (limited as above).

Group II.

Tattva Kaumudī and Vedānta Sūtra (limited as above).

PALI.	
Anuraddhā ...	... Abhidhammatthasangaha.
Theragāthā ...	... The Ekaniṣāṭa, Dukanipāṭa, and Tikanipāṭa.
Anguttara-nikāy ...	... The Balavagga, Rathakaravagga, Pugulavagga, and Devadūtavagga of the Tikanipāṭa.
Mahāvanisa ...	... The first five chapters (Paricheheda), Turour's or Sumangala's Edition.
Jātakas ...	... Fausbøll's Edition, Vol. II, Dalhavagga, Santhavagga, Kalyana-dhammavagga.
Kaccāyana ...	... Pali Grammar (Senart's Edition.)
Mahāparinibbānasutta ...	... (Childer's Edition).
Dhammapada ...	... The first Bhāṇavram (patha-makubhānavāram) with Fausbøll's Extracts from Buddha Ghosa's Commentary for this portion of the text.
Burnouf ...	... Introduction à l'histoire du Bouddhisme Indien.
Spence Hardy ...	... Manual of Buddhism.
Weber ...	... History of Indian Literature.
Bigandet ...	... Legends of Gaudama.

ARABIC.

Prose.

Moquddamai-i-Ibn Khalladūn Egyptian edition, pages 69 to 119.

Maqamāt-i-Hariri ... The second half.

Poetry.

Hamāsah ...	} The whole.
Diwān-i-Mutanabbi ...	
Sabai Muallaqah ...	

Two unseen passages shall be set at the examination—one in prose and the other in poetry. The prose passage shall form part of paper V, and the poetry passage shall form part of paper II. Such passages shall not exceed in difficulty the general standard of the text-books prescribed for the examination.

PERSIAN.

Prose.

Mhame-uddin Faqir ...	... Hadāiq-ul-Balāghāt.
Saifi ...	... Uruz.
Abu'l Fazl ...	... Akbarnāmah, Vol. I.
Inshai Abu'l Fazl ...	... First Daftar.
Jāmi ...	... Qawāfi.

Poetry.

Khāqāni ...	... Qasāid.
Ferdāusi ...	... Selections from the Shāhnāmāh by Colonel Jarrett, Calcutta, 1880.
Hakim Senai ...	... Hadāiqah.
Saib ...	... Diwān, the first half.
Habib Qāāni ...	... Qasāid, first half.
Platt ...	... Persian Grammar.

Candidates are also required to possess a knowledge of Arabic to the extent laid down in the course for the First Examination in Arts.

Two unseen passages shall be set at the examination—one in prose and the other in poetry. The prose passage shall form part of paper V, and the poetry passage shall form part of paper II. Such passages shall not exceed in difficulty the general standard of the text-books prescribed for the examination.

(To be continued.)

LITERARY NOTES.

A new weekly journal called *Literature*, to be entirely devoted to the discussion of literary topics, is being published from the *Times*' office, under the Editorship of Mr. H. D. Traill. Mr. Traill's name is a

sufficient guarantee that the paper will put forth no opinion that is either hasty or commonplace and unoriginal, and we venture to extend to it a warm welcome.

PROFESSOR DOWDEN'S *History of French Literature* is now in the hands of the public. As is always the case with Professor Dowden's performances, the book is written well, and affords proof of marvellous industry in almost every page. But it is not meant to be anything more than a mere introduction to the subject.

WE note with pleasure the publication of the *Household of the Lafayettes*, a book which deserves more than a passing notice from us, as it throws a vivid light on the course of events which marked the progress of the earlier scenes of the French Revolution.

WE notice that *Hindu Manners, Customs, and Ceremonies* by the Abbé Dubois translated from the author's French MS. is almost ready for publication. A new volume is also to be added to the *Sacred Books of the East*. Among the announcements of forthcoming publications, we note a "Digest of the Law applicable to the Government of India," by Sir Courtenay Ilbert and Pollock. It is a book likely to have an immense sale and immense popularity in India.

A DINNER was given by the Vice-Chancellor of the Oxford University to Dr. Murray and his colleagues, who are helping him in the preparation of the *Historical English Dictionary*. Dr. Murray gave a résumé of the undertaking, which dates from 1873. He is now in the middle of it, and hopes that 1910 will see this great work finished; or, with luck, 1908.

TWO more volumes, covering the years 1873 to 1881 are to be added to the diaries printed by Sir M. Grant-Duff's Grant-Duff last year, and they are to be published by Murray. Among those whose names appear in these volumes we notice the following: Jowett, Gladstone, Disraeli, Morley, Cobden, Bright, Kingsley, Thackeray, &c.

Bimetallism. WE may shortly expect an essay on *Bimetallism* from the pen of Major Darwin.

IT has been arranged that Dr. Barry should deliver the opening lecture of the Irish Literary Society, and the subject of the address is *Edmund Burke*. Another gratifying circumstance is that Mr. Frederick Harrison presides on the occasion.

DR. JYSSORP has written a *Life of Donne* which is to be published in the "Leaders of Religion" series, and is illustrated with two portraits of the subject of the memoir.

COLLEGE CORRESPONDENCE.

THE BURDWAN RAJ COLLEGE.

THE ANNIVERSARY MEETING—The first anniversary meeting of the "Raj College Union" was convened on the 29th August,

in the spacious hall of the Bardwan Raj College. It was long owing to Professors Banerjee and Mitra's earnest zeal that the ceremony was a grand success. On that day Raj College presented a very appearance. The students of the second-year class were badged by which they were admitted. The students of the first-year class and the first three classes of the Collegiate department and the students of the Entrance classes of the other two schools of Bardwan were admitted by tickets. To prevent *golaad*, Professor Mitra wisely brought half-a-dozen armed sentinels from the Rajbhat. The arrangements were very nice. Precisely at 2 p.m. Mr. Ambica Chandra Sen, M.A., B.A.S., the District and Sessions Judge, came and was received by Professor Mitra at the gate and was conducted by him to the hall. The audience greeted him as he went up and around his seat on the *dhur*. The ceremony began by Professor Banerjee proposing Mr. Sen to be the chairman of the meeting. Having accepted the invitation, he called upon the Secretary to read out the Annual Report, which showed the steady progress which we have been able to make during the course of the year. Then there was a song, which was highly appreciated by the audience. There were four recitations in Bengali from eminent Bengali poets. Then there was a recitation from a *Drama*—Julius Caesar. Antony and Brutus played their parts very creditably. Then "Twinkle, Twinkle, Little Star, &c." was recited by a little boy. The most interesting part of the ceremony was Handel's *Schluque*. Master S. Das Gupta played the part of Hamlet, and he played the part superbly. In reality, this part was the most interesting. Then Mr. Sen called upon Babu Sajjan Kanta Chatterjee, M.A., one of the ablest members in the Bardwan Bar, to speak. The subject of his address was left entirely to his choice. He chose "Farhood is the father of the moon," to be the subject. He spoke for nearly two hours, and his speech was full of sound substance. He vigorously pointed out the duties which we have to perform; he described the qualities which we are to cultivate; he said that we should cultivate a good moral character, which, above all, will ensure our success. The lecturer tried to impress it upon the students that they should sacrifice their lives to a strong discipline at this juncture of life, when they are on the threshold of manhood. It is pleasant to remark here that Sajjan Babu takes a great interest in the students.

Then Babu Lajpat Mohon Ray, M.A., one of our Vice-Presidents, spoke. After this there was a prayer by a little boy, and this prayer in his mouth was very charming. Then Mr. Sen rose and delivered a speech. In the course of his speech he said that the students are day by day lowering their standards of morality, which he said, is a very sad thing. Then he exhorted the promise from the students that they should try to improve their morality. Professor Banerjee proposed a vote of thanks to the chair in a nice speech. Then there was a song, and after this, with three hearty cheers for the "Union," the meeting dispersed.

THE COLLEGE.—Professor Mullick has bought a large number of scientific apparatus, and the laboratory, we are glad to say, is improving day by day under the care of Professor Mullick and his assistant, Binaya Babu. A large addition has been made to the College library. We are sorry to say we cannot avail ourselves of the advantages of the library. There is no separate room for the library, wherein the students can sit and read books during the College hours. We trust our kind Principal will take this fact into his consideration. The half-yearly examination of the School department is over. The half-yearly examination of the second year class will take place after the Puja. Our beloved Head Pandit, Dharmo Das Banerjee, has been made Assistant Professor of Sanskrit in consideration of his valuable services.

The following address has been presented by the Calcutta Reading Rooms to the Hon'ble Mr. C. W. Bolton, C.S.I.:—
To

THE HON'BLE CHARLES WALTER BOLTON.

C. S., C. S. I.

HON'BLE SIR,—On behalf of the members of the Calcutta Reading Rooms and Literary Institute we beg leave to approach

you with this our humble address of congratulation on your being elevated to the Companionship of the most Exalted Order of the Star of India.

You, Sir, are now the most important personage in the administration of our Province. By your superior abilities you have secured the high official status, and by your sympathy for the people and your earnest desire to do them good, you have made a permanent impression upon their minds.

For a proof of your willingness to lend your help to all institutions that are calculated to do good to the country we need not go far, and may mention that in the midst of your multifarious duties you have given your support to this Institution by accepting its Presidency.

The honour that you have received at the hands of the Government has given satisfaction to the people of Bengal in general and to the members of this Institution in particular, which has the honour of having your august name in the list of its office-bearers.

We have the honour of presenting you this humble address of congratulation with the prayer that may the Great Gods Providence grant you health and long life and may we see the day when you, kind-hearted and sympathetic as you are, may enjoy the higher official honours that await you and do much for the good of Bengal.

We have the honour to be,
Respectfully,
Your most obedient Servants,

NARENDRA KRISHNA,
ANATH NATH MULLICK,
MANMATHA NATH BUTT,
RADHA RAMAN MITTRA,
BURGA GATI BANERJEE,
BINAYA KRISHNA.

CALCUTTA.

The 28th August 1897.

ST. XAVIER'S COLLEGE.

The College Department of St. Xavier's College closed its first session (year 1897-98) on Saturday, the 25th September, and opened the second session on the 29th October next.

The Very Rev. Father Rector has finished his learned lectures on the history of Rome in the second year class and those on the history of Greece in the first year class. Our new Professor of Studies, the Rev. Father O'Connell, S. J., is lecturing on English Literature in P. A. and B. A. classes, and the way in which he lectures is admirable. In addition to his lectures on Prime Literature, our beloved Professor the Rev. Father Power, S. J., is taking Wordsworth's *Selections* in the First-year class. The Rev. Father Latout, S. J., is busy with his lectures on Heat, Chemistry of the second year class was already finished by the Rev. Father Power, S. J., who is now revising the subject. Lectures on Astronomy by the Rev. Father Power, S. J., who is also in charge of St. Xavier's College Astronomical Observatory.

On Thursday, the 16th September, Father Latout, assisted by De. J. C. Bose, gave a very interesting public lecture on "Telegraphy without Wire" in the College Hall.

On the last day of the session Father Latout gave an interesting exhibition of the Graphophone.

PRACTICAL LABORATORY.—On Monday, the 20th September, the President delivered a lecture on "Three Well-known Gases." The President read the half-yearly report of the Practical Laboratory on Saturday, the 25th September. It began in the following way:—

"St. Xavier's College Practical Chemical Laboratory which has just passed another half-year of its existence under the present management, was originally meant for the B. A. students of our College. But through the kindness of the Rev. Father Francotte, S. J., the P. A. students are now allowed, as a special favour, to work in this Practical Laboratory for the first time in its history. The first session was opened on the 15th February of the present

year, and on the opening day the members elected A. Ghose, President, A. Greene and N. Ghosh, Vice-Presidents." Of the six lectures on Experimental Science four were delivered by the President and the rest by the Vice-Presidents. The report concludes with the following :—

"We cannot better conclude this the half-yearly report of our Practical Chemical Laboratory, than by expressing our sincere gratitude and heart-felt thanks to the Rev. Father, Francotte, S. J., our beloved Professor of Chemical Science, who takes so much interest for our welfare and who is the originator and founder of this our Practical Chemical Laboratory."

OUR FOOTBALL CLUB—A silver medal, in memory of our esteemed Professor and late Prefect of Studies, the Very Rev. Father Neut, S. J., will be awarded by the Committee of St. Xavier's College Sporting Association to our excellent goal-keep, J. K. De, who well deserves it.

THE SCHOOL—The School Department closed for the autumnal vacation on the 14th September, when the second proclamation took place. The Rev. Father Seitz, S. J., read the report, and prizes and certificates were presented to the deserving students by the Very Rev. Father Rector, who also delivered his usual speech on the occasion. The C. V. R. Band played some choice selections.

RAJSHAHI COLLEGE.

OUR College closes for the Paja vacation on the 25th of September.

COLLEGE ASSOCIATION—At the suggestion of our senior English Professor, Babu Hem Chandra Sarkar, M.A., we have started an association by the name of "The Rajshahi College Literary Association," from the 2nd of August last, wholly under our own management. It has no connexion with the School Debating Club. Also at his suggestion it has been arranged that the subjects of discussion at the Association should be taken up from our text-books. At the first sitting of the Association we took up the following subject: "Cowper as a man and as a Poet." The Secretary to the Club, Babu Durga Charan Talukdar, of the third-year class and a first-year student, read two papers on the subject. Babu Hem Chandra presided on the occasion. The Assistant Secretary to the Association is Babu Nalin Kanta Chowdhury of the first-year class.

STUDENTS' DEBATING CLUB—The sixth anniversary of the Club has recently been performed with great *éclat* in the Municipal Hall. At this anniversary meeting our Philosophy Professor, Babu Promoth Nath Mukerjee, delivered a learned lecture on "The Poverty of India and its Remedy." Our Principal, Babu Kumadini Kanta Banerjee, presided on the occasion.

COLLEGE SCHOLARSHIPS—The election to the "Krishna Chandra Scholarship" (Rs. 17 a month) has not yet taken place because there is no such student in the third-year class who has passed the F. A. Examination in the first division either from this college or from any other college, and who is reading B. A. with honours.

The "Ramkumar free Studentship" has been secured by Sukhadagovinda Chakravarty of the third-year class.

The "Mayo free Studentship" has been secured by Ramlal College of the same class.

COLLEGIATE SCHOOL—The half-yearly examination of the Collegiate School will commence from the 20th of September next.

RAJA P. N. BOARDING HOUSE—A thorough change in every thing has been caused in the Boarding House. A managing committee has been formed with all the Hindu professors of the College, the head and second masters of the Collegiate School, and a member of the Rajshahi Association, to look after the management of the Boarding House. Our Principal is the President of the committee, and our Mathematics Professor, Babu Rajmohan Sen, M.A., is the Secretary to the committee.

The former superintendent (*viz.*, the head clerk of the College) has resigned his post, because he was ordered by the committee to put up with the boarders in the Boarding House. Babu Krishna Behari Rai, a teacher of the Collegiate School, has been appointed as the resident superintendent. He is now busy putting every thing right and trying to make the boarders all comfortable.

The boarding charge has been reduced from Rs. 7-8 to Rs. 6-8.

CLUBS AND SOCIETIES.

THE ANGLE SPORTING CLUB.

OFFICE :—59, *Babu Chatterjee's Street*.

At the annual elections the following gentlemen have been elected office bearers for the year 1897-98 :—

GENERAL COMMITTEE.

President :

Secretaries :

Babu Chandra Chandra Mukherjee,

" Jotindranath Dutt.

Treasurer :

Babu Jotindra N. Dutt.

Assistant Secretary,

Babu Sattyendra N. Ghosh.

General Secretary,

Babu Pulindchary Mukherjee.

EXECUTIVE COMMITTEE.

President :

Babu Kshetra Mohan Mukherjee, B.A.

Members :

Babu Jotindra N. Dutt.

" Pulindchary Mukherjee.

" Chandra Chandra Mukherjee.

" Lohit Mohan Mukherjee.

THE CALCUTTA PROGRESSIVE UNION.

111, *Nanga Pacher, West Lane*.

It is highly gratifying to see the beneficial change the Union is undergoing year after year. The present year, disastrous as it seems in other respects, finds our Union in a most agreeable situation; it has found strong and honourable supporters in its generous neighbours by a gradual and unceasing work of a period of six long years, and its honest and well-attended organizers are simply overjoyed to see the infant Union gradually and firmly spreading its benign influence over a brightened quarter of the metropolis. On the 9th of June 1897 began the seventh session of the Union with a new set of office-bearers and executive staff who were elected in the last annual meeting.

THE ANNUAL MEETING—The Annual General Meeting of the Union was held on the 2nd July 1897 at the Calcutta High School premises under the presidency of A. C. Roy, Esq. The sixth annual report was read and formally confirmed. The office-bearers of the last year having been duly thanked for their services those for the present year were elected as follows :—

PRESIDENT :

The Hon'ble Narrendro Nath Sen, Editor, *Indian Mirror*.

VICE PRESIDENTS :

Mr. A. C. Banerjee, Bar-at-Law. Mr. A. K. Ghosh, Bar-at-Law.

" N. Chatterjee, " " E. P. Ghosh, "

" H. E. A. Cotton, " " Hem Chunder Roy, M.A., B.L.

Mr. A. C. Roy.

EXECUTIVE COMMITTEE :

Chairman—Dr. Tarak Nath Bhattacharya.

Members { Mr. Rashbehari Ghosh.
" Sanghi Ch. Sanjal, M.A.
" Sachindra Nath Mookerjee.
" Krishna Ch. Banerjee.
" Joy Krishna Chatterji.
" Surendro Nath Kumar.

Hon. Secretary—Mr. Hemonto Kumar Mukerji, B.A.

Hon. Joint Secretary—Mr. Bipinbharri Das.

Hon. Asst. Secretary—Mr. Narendro Nath Malakar.

Under-Secretaries { Mr. Purna Ch. Ghosh.
" Ram Lal Saha.

ORDINARY MEETINGS—Our ordinary weekly meetings were held most regularly since the beginning of the new session. We shall give an account of them in a future issue of the magazine.

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Do. of R. C. Datta's India, by A. T. Dev	0	10
Do. of Buckley's History of England	0	15
Do. of H. P. Sastrie's India	0	10
Do. of Lethbridge's India	0	10
Key to Moral Reader, Lethbridge	0	12
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(For *Boomer, History, and Mathematics*, see F. A. 1898.)

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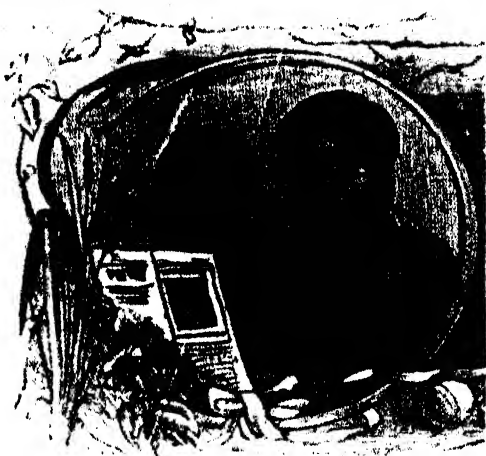
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THE Calcutta University Magazine.

A Monthly Newspaper and Review.

VOL. IV, No. 11.

NOVEMBER 1897.

Price Three Annas.

NOTES AND NEWS.

PROFESSOR KNIGHT tells a few interesting stories about Tennyson in the *Blackwood*.
A Tennyson story. Once the Professor asked the keeper of a hotel where the poet had been staying. "Do you ken who you had wi' you t' other night?" "Naa; but he was a pleasant shentleman." "It was Tennyson the poet." "An' wha' may he be?" "Oh, he is a writer o' verses, such as you see i' the papers." "Noo, to think o' that, just a pooble writer, and I gied him ma best bedroom?"

This is delightfully refreshing, we must say. The hotel-keeper in his distant retirement (his pronunciation reveals his local habitation), engrossed in his hotel-keeping and money-making, ignorant of the very existence of the late Poet Laureate, and his estimate of the position of a public writer and of the treatment he deserves—how should we characterise this primitive simplicity?

Apropos of Tennyson, the first edition of his Life consisting of five thousand copies having been all sold, a second edition is in course of preparation. Our friend, the hotel-keeper, indeed lives "far from the madding crowd's ignoble strife."

Nature says:—"The primitive inhabitants of India in their ethnological, religious and linguistic aspects, is the subject of two illustrated articles in *Globus*, by Professor Gustav Oppert. This is a preliminary sketch of a memoir that the author is preparing, and which promises to be of considerable importance."

Discovery of a new comet. A NEW comet, which is described as having a short tail, is said to have been discovered by Mr. Perrine of the Lick Observatory on the 16th of October last.

THE second series of *The Golden Treasury of Songs and Lyrics*, selected and arranged by Palgrave, has now been before the public for some time. Palgrave starts by saying that the present volume contains a selection of "the finest work of our greater Victorian poets," and goes on to allude to the difficulty of estimating the importance of "later singers whose course is not yet run." No one would like to ignore or make light of this difficulty. As we ourselves said some time ago in connection with Saintsbury's *Nineteenth Century Literature*—"to speak of living authors and contemporary topics without any bias or without giving rise to painful controversies," or without the intrusion of what Matthew Arnold has called the "personal element" in criticism is no easy matter. Palgrave himself, in a beautiful passage, says: "Many indeed and bright are the blossoms springing up among us, though night shade and yewberries be not absent. It were, however, presumption if we attempted with the microscope of criticism to classify these growths, or decide whether they belong to the children's Adonis garden of cut flowers, or the true immortal *Amaranth*;" an excellent principle to go by, an excellent rule to lay down for the compiler's guidance. Palgrave, however, has not steadily adhered to the principle thus enunciated by himself, and some of his inclusions are just as unaccountable as some of his exclusions.

But while critics and the literary journals are still wrangling over the faults of his omission and commission—fate has quietly taken him away from us. He passed away at the age of 73 of a sudden stroke of paralysis. At such a moment, in the presence of death, it is meet that all hostile criticisms, all cavillings should be hushed, and we should think only of what English Literature and English Art owe to him. The time for dispassionately judging his work is not yet come. But one thing we would do well to remember in forming our estimate of this Oxford Professor of Poetry. It is the fashion now-a-days to

cry down critics. Let us, however, remind our readers of the man and the moment theory of Mathew Arnold. The great man with his creative power is not enough for the production of an immortal work. The man and the moment must meet, and in this connection the critic's function, by no means an unimportant one, is to give currency to "the best ideas on every matter which literature touches current at the time."

..

IN India it is not an easy matter to get hold of an early copy of any important publication, a work which in any sense can be called an epoch-making book or a book of the season. Fortunately, however, we were able to place before our readers a review of the *Life and Letters of Jowett* soon after its publication, and we hope to publish a review of Tennyson's *Life* also at an early date. The writer of these volumes begins his preface with an unpublished sonnet written by the subject of the memoir, which strikes the key-note of the whole performance and gives us an idea of what we are to expect in the work before us. It is a simple record of the poet's life.

Tennyson's Life
by his Son.

"Frown not, old ghosts, if I be one of those
Who make you utter things you did not say;
And mould you all awry and mar your worth;
For whatsoever knows us truly, knows
That none can truly write his single day,
And none can write it for him upon earth."

In these lines we have at once an expression of the writer's estimate of the difficulty of the task he has undertaken, as also of his determination to let the spoken and the written utterances of Tennyson himself explain the incidents of his life and the workings of his mind as much as possible, and we have no doubt that this is the right principle.

"If I may venture to speak of his special influence over the world my conviction is that its main and enduring factors are his power of expression, the perfection of his workmanship, his strong common sense, the high purport of his life and work, his humility, and his open-hearted and helpful sympathy."

These are the closing words of the preface; this is the verdict of the writer modestly expressed, a verdict which we venture to hope, posterity will cordially accept.

..

A LEARNED writer, M. Paul d'Enjoz, has carefully explained, for the benefit of the human race, the genealogy of the European kiss. "Kiss in Europe" in a short paper.

"Originally," he says, "the European kiss was a bite and a suction, the Mongolian being the act of smelling. The whites express to the person embraced that they would eat him or her with great pleasure; the yellows declare that the smell is that of an agreeable prey. The two kinds of kissing have their origin, according to this author, in the instinct of the preservation of the race."

SIR WEMYSS REID, speaking of his "first impression," says: "It will interest English readers to hear of one institution that flourishes at Stockholm. This is the English society, an association or club, ninety per cent. of whose members are Swedish ladies or gentlemen, who admire and wish to study the literature and history of this country. The society has its own rooms, and one of the rules is that nothing but English is to be spoken within them. It has a supply of English newspapers, books and magazines, and holds periodical meetings at which discussions of English questions take place."

We wonder what is the first impression of a thoughtful Englishman on his first visit to Calcutta.

..

WE would be sorry to be misunderstood in what we have said above of a critic's function. In speaking of the importance of that function, we do not mean to place the critical faculty on the same level with creative genius. Far from it. Let us note what one of the greatest thinkers of the age, one of the most polished writers of the century, a man of a truly poetic temperament, had to say on the subject:—

"I often fancy that the critical form of modern literature is like the rhetorical one which overlaid ancient literature, and will be regarded as that is, at its true worth in after-times. One drop of natural feeling in poetry or the true statement of a single new fact is already felt to be of more value than all the critics put together."

This passage occurs in one of Jowett's letters to the Tennysons. We noticed a publication the other day with the grand title of "The Beauties (*sic*) of Marie Corelli." What a boon it would be to the reading public and to the world of scholars if some diligent and appreciative critic were to give us a few of such extracts from Jowett's letters, and publish a volume of *The Beauties of Jowett*. The great master's letters are full of such thoughtful passages and incisive remarks; and the world of letters would be assuredly a gainer if they be put together and placed before the public in a handy volume.

..

WE cordially welcome the idea of establishing an Academy of Letters in England, a proposal for which has now been put forth by the Academy. We only wonder a definite scheme has not been proposed, and practical effect given to it, ere this. It is superfluous for us to repeat that which has been so well pleaded for and so feelingly urged by Mathew Arnold in his paper on the Literary Influences of Academies. All lovers of the English language deplore the presence of those shortcomings in current English Literature which this eminent poet-critic was never tired of pointing out. The note of provinciality, the absence of urbanity, the spirit of insularity for example, we all wish to get rid of, to banish out of our Literature; and the foundation of an Academy of Letters—like the

French Academy—whose business is “to give the law the tone to literature, and that tone a high one”—is surely one of the most effective, if not the most effective means of bringing about this reformation. We wish to quote only one passage in support of this contention.

“Where there is no centre like an academy, if you have genius and powerful ideas, you are apt not to have the best style going; if you have precision of style and not genius, you are apt not to have the best ideas going.”

Forty names have been suggested by the editors of the *Academy* for membership of the proposed institution. We have only one word to say for the present about this list—we do not notice the Poet Laureate's name in it. Has it come to this that the successor of Tennyson is not considered fit to preside over the fortunes of English Literature, by a powerful literary journal like the *Academy*? We wonder if the omission after all is accidental and not intentional.

JUSTICE BANERJEE ON BUNKIM CHUNDR.

THE following is the full text of the speech of the Hon'ble Justice Gooroo Dass Banerjee, delivered at the Calcutta University Institute on the occasion of unveiling the portrait of the late Bankim Chandra Chatterjee.

MR. CHAIRMAN AND GENTLEMEN,—It devolves upon me to request the Chairman to unveil the portrait of Rai Bankim Chandra Chatterjee, Bahadur, C.I.E., which the members of this Institute and the members of the Bankim Chandra Memorial Committee have resolved to place in this hall, as a mark of their appreciation of the high worth of the deceased, and of the great advantage secured to this Institution by his connection with it. It was no ordinary good fortune for this Institution to have, for the first President of its literary section, a scholar and an author of Bankim Chandra's rare accomplishments and high eminence. It is not necessary for me to speak of his merits as a scholar and as an author. They are well-known and have been universally acknowledged. The influence that Bankim Chandra has exercised over the language and literature of Bengal, and through them over the Bengalee mind has been simply immense. There is not scarcely any educated Bengalee who has not read some at least of the writings of Bankim Chandra. This great influence of Bankim Chandra has been due to the fact that the style, as well as the matter of his works, are so well adapted to the genius of the people and to their wants and capacities. The elaborate diction of Akshaya Kumar Dutta and the classical style of Vidyasagar, though they have enriched and ennobled our language in no small degree, naturally form apparel far too costly for all of us at all times to clothe

* We owe an apology to our readers as well as to the Hon'ble Justice Banerjee, for not being able to publish this speech earlier. But the speech is so deeply thoughtful, and the subject it discusses is of such perennial interest to us in Bengal, that we venture to hope it has lost none of its attractions by the delay.—Eds., C. U. M.

our thoughts in. We want something less ornate and more easy to serve as the ordinary dress of our thoughts; and the style of Bankim Chandra has supplied this want. He was the first novelist of Bengal; and novels, whether realistic or romantic, are far more attractive to the popular mind than writings of a didactic and philosophical character. No wonder then that Bankim Chandra's novels, with thoughts and sentiments, with characters and scenes, which Bengalee readers can so well appreciate and so fully sympathise with, should be read so extensively as they have been. Literary writings naturally have greater influence on the popular mind than didactic writings, just in the same way as food has greater influence upon health than medicine can have; and from this point of view it is necessary that literary productions should be of a high moral tone. And be it said to the great honour of Bankim Chandra that his literary productions are of a very high moral tone. Not that he never delineated vice, but whenever he has had occasion to do so, he has with the consummate skill that characterises true genius, so depicted her, that the real inward ugliness of her hideous form reveals itself to the reader before the outward charm of her seductive blandishments can attract the mind. Then, again, like other great masters of literature, Bankim Chandra wrote not merely to entertain, but also to instruct his readers. To use a happy phrase which you, sir, addressing the Chairman, applied to him in one of your public addresses, he was truly an “apostle of culture.” To such a man all honour is due. We do not want to raise any memorial for Bankim Chandra's sake. He has already erected his own memorial far more lasting than canvas. If we wish to place his memorial portrait in this hall, it is only in the discharge of a duty that we owe him—only for our own satisfaction. To adopt the language of an illustrious countryman of mine:

চিত্রকিত হইল জনচিত্তকিত্তে।
চিত্রকিত্তে ভগবদগীত্তে।

“We've painted on canvas to delight the eye,
What's deep imprinted in the Nation's Heart.”

PROFESSOR MAHAFFY ON MODERN EDUCATION.

To avoid all possible misunderstanding, Professor Mahaffy has, in the current number of the *Nineteenth Century*, published an authentic version of the address lately delivered by him at the Mason College, Birmingham. We must admit, in fairness to those who have boldly disputed the correctness of some of the Professor's statements, that his attitude is very aggressive. For example, in answer to the optimistic view of the advocates of Board Schools that the introduction of this system of popular education has sensibly diminished the number of convictions in the criminal courts of the country and has already created a hatred for vice in the lower classes, the Professor answers that intellectual education has no tendency to create in us an aversion towards vice. Intellectual eminence does not

necessarily mean moral superiority or perfection and he asserts—"The highway man may pursue his calling without education; the swindler hardly can do so. Among the many hundreds of pupils (over 5,000) who have passed through Trinity College during the thirty years that I have laboured there, I have known a few who became in after-life remarkable criminals. Each one of these was exceptional for his ability, and for the high level of his intellectual education." Surely, this is ungenerous, and ungracious to say the least of it. The Professor knows, just as well as we do, that there is no necessary connection between intellectual improvement and moral degeneration. The one does not inevitably lead to, or end in, the other. Again, he might very well have spared the reference to his old pupils—men who sat at his feet, and for the formation of whose character, for the guidance of whose mental energies, the Professor himself is responsible to some extent. Let us note in this connection what Professor Seeley once said in one of his inaugural addresses before the Cambridge University. "In this place they (young undergraduates) will begin to form the views and opinions which will determine their political career. * * * It may seem a somewhat exaggerated view of my function, but I cannot help regarding myself as called upon to join with the Professor of Political Economy in presiding over this preparation."

But there is another assertion of the speaker with which we heartily agree, and we venture to quote the very words of the Professor: "What effect has the last thirty years' educating of the English people produced in disseminating higher and purer literary taste among us? Not very long ago one of the leading magazines gave us the evidence of the book-sellers. * * * There was a distinct decline in the reading of the English classics, a decline in the *quality* of our reading. The great masters, poets, philosophers, historians, and even novelists, are set aside for the trivial, the sensational, the affected, the ephemeral. Is it indeed a progress in culture that our reading masses discard Scott for Stevenson, Miss Austin for Marie Corelli, the *Quarterly* for the *Strand Magazine*, the *Times* for the *Telegraph*?"

Unfortunately for us, every word of this indictment is true. No exception can be taken to it. Every one who has anything to do with the management and control of public libraries and reading-rooms will testify to the correctness of this statement. And undoubtedly this is a lamentable tendency, a dangerous symptom.

The demand for the writings of Rider Haggard for example. What shall we say of it? How one wishes that Mathew Arnold were with us to-day, to teach us once more what is literature and what not!

The Professor has also a word to say against the University Extension Lectures. "Under the so-called University Extension, the benefits of Oxford and Cambridge training are being administered in homoeopathic or in sugared doses by popular lectures, and ignorant people who visit the University for a few days in the vacation are invited to believe that they participate in Oxford and Cambridge culture."

The worst of it is that there is a certain amount of truth in all this, it points to a real danger in the movement. But the speaker misunderstands or misrepresents the aims of its promoters when he says that their object is to make those who attend the Extension lectures fancy that "they are practically Oxford men." Their aim, on the contrary, seems to us to be to make their hearers *feel* the importance, the usefulness, the ennobling nature, the humanising tendency of the studies pursued at Oxford, to create in the country that very thing the absence of which the speaker himself deplors in the beginning of his address, *viz.*, a refined literary taste, a respect for culture, a love for the higher things in literature—things which soften the character and liberalise the mind.

Professor Mahaffy does not apparently believe in the present mode of recruiting for the public services, and would have us discard all competitive examinations for the purpose. But here his criticisms are not merely destructive; he has an alternative plan to suggest. There does not seem to be anything startlingly original in the suggestion he makes, and we place it before our readers for what it is worth.

"The teaching bodies of the country are perfectly competent to nominate, in due proportion to the number of their pupils, for places in the public services, and the candidates so selected should without further preliminary be put into training for their special business in the services. If any teaching body sent up worthless nominees, who failed in their training, such bodies should lose nominations at their next turn. Thus we should obtain candidates not crammed to satisfy a strange examiner, but watched and tested during a long course of study by competent teachers."

This unwillingness to trust implicitly to the verdict of competitive examinations is nothing new, and we should, perhaps, add, not altogether unreasonable. So long ago as 1867, we find Professor Seeley writing: "To give, for example, an appointment to the man who was fourth rather than to the man who was eighth is, I am sure, a folly."

Again, in the newly-published life of Tennyson we come across the following passage:—

"Lord Napier, a truly great and simple man, talked freely with my father (Lord Tennyson) on many topics. On one occasion they discussed *competitive examinations, which my father considered were overdone now-a-days*. (The italics are ours.) Lord Napier laughingly suggested that we might become so advanced that men would hire themselves out, as in China, to pass examinations for other men, 'Crupper Bachelors' as they are called there."

As we say the complaint is not altogether unreasonable. But have we got anything better and less objectionable to suggest? Of one thing we feel sure the British public will never tolerate the state of things recommended by Professor Mahaffy.

The all-important question in this connection is, is the plan likely to lead to jobbery? What safeguard have we against that? The Professor indeed anticipates this difficulty and suggests a remedy. But is that enough?

A CRITICAL ANALYSIS OF THE TEMPEST.

(By Lalit Kumar Banerjee.)

[Continued from p. 300.]

Act II, Sc. 4.

This elaborate scene may be divided into two sections:—*Section I*, ll. 1—191, conversation between the whole party of courtiers, and *Section II*, ll. 192—320, the conspiracy of Antonio and Sebastian.

VERSIFICATION.—Gonzalo essaying to console the bereaved king keeps up the main thread of conversation in verse, while Sebastian and Antonio, chaffing Gonzalo in an undertone, use prose. But when Gonzalo can no longer ignore their interruptions he turns on them in prose, and the conversation becomes general, prose being spoken until the king elevates the tone, when he breaks silence and pours out his sorrows in verse. The talk has now to be addressed to the king; and even Sebastian and Antonio use verse. Gonzalo, to divert the king from painful subjects, puts (in verse) his project for a golden age, and Sebastian and Antonio resume in prose their comments in an undertone. But at last the king is irritated by Gonzalo's well-meant but tiresome loquaciousness and expresses his irritation in prose; this checks altogether the elevated tone of the conversation, and Gonzalo turns to exchange prose sarcasms with his tormentors till the main bulk of the party fall asleep under the charm of Ariel. The startling suddenness of this drives the king into verse, and when he too has joined the sleepers, the hideous suggestiveness of the situation to the traitors keeps them at the white heat of verse all through the conspiracy to the end of the scene. (*Moulton*, pp. 350—1.) Observe the adaptation of style to sense. These adaptations help to maintain the illusion that it is not the poet that writes in verse, but that the dignity or emotion of the speaker falls into it (*Rugby Ed.*, p. 77).

The main story is now in full progress. (*Moulton*, p. 272.) In Act I, Sc. ii, Section 4V, we found one of the ship's crew, the young Prince; in the present scene we come across the rest of the ship's crew, the king of Naples and his courtiers. We were prepared for the scene by Act I, Sc. ii, l. 220.

Section I, ll. 1—191.

(1) The contrast between Gonzalo and the ignoble pair Antonio and Sebastian, which we observed in the earlier scenes—*vide* Act I, Sc. i (8) is brought into fuller relief in the present scene. Gonzalo in a spirit of kindly charity essays to console the bereaved king; Antonio and Sebastian scoff and jeer at Gonzalo's honest gossiping, giving themselves entirely up to a malignant and unsocial feeling. This wanton neglect of the common charities of life prepares the feelings of the audience for their unnatural conspiracy in Section II.

(2) The comic tone of the present section is meant to be a sort of relief to the tragic intensity of the second section. The intermixture of the humorous element is an essential feature of the Elizabethan drama [*vide* Act I, Sc. i (1)]. This element has a reflex action of its own: "the language of passion becomes elevated by comparison with the lighter conversation of men under no strong emotion" (*Rugby Ed.*, p. 77).

(3) Shakespeare has here shown the tendency in bad men to indulge in scorn and contemptuous expressions (1) as a mode of getting rid of their own uneasy feelings of inferiority to the good, and also (2) by making the good ridiculous, of rendering the transition of others to wickedness easy. Shakespeare never puts habitual scorn into the mouths of other than bad men. (*Cole-ridge*, p. 260, p. 143.) "Mockery is the fume of little hearts."

(4) Ll. 65—9.—Another instance of retrospective narration. We came to know of the ship's crew in Act I, Sc. ii; we now know of the reason why they undertook the voyage.

(5) Ll. 101—8.—The perfect prostration of the faculties of Alonso is brought into full relief by the sustained and hearty cheerfulness of the brave and clear-souled Gonzalo, whose sympathy for his master and equable temperament are equally contrasted with the formal attention and assentation of the mere courtiers, Adrian and Francisco, and the unfeeling recriminations and cold-hearted perisage of Sebastian and Antonio. (*Lloyd*, p. 6.) There is also an implied contrast between the perfect prostration of the faculties of Alonso and the vigorous alertness of Prospero.

(6) Alonso's grief for his lost son seems to be heavier than Ferdinand's grief for his lost father. At first Ferdinand was absorbed in his grief, his eyes were never at ebb since he beheld his father wrecked; but as soon as his eyes light on Miranda, the young man's fancy lightly turns to thoughts of love, *vide* his speech in Act I, Sc. ii, ll. 487—91. This is the buoyant nature of youth; the world was all before him. Alonso is even like Rachel that wept for her children and would not be comforted for they were not. This is the nature of old age. The light of his life is as it were gone with the loss of his son, the sole staff of his age.

(7) Ll. 108—17.—Mark the clearness of the details and the poet's enthusiasm in describing the manly exercise of swimming as in *Julius Caesar* I. i (Cassius' speech). [Of the noble passage describing horsemanship in I. *Henry IV.* IV. i]. In this speech of Francisco, there is something of youthful sympathy with the muscular energy of youth, and of youthful hopefulness as well. Francisco might be Antonio's son, *vide* I, ii, l. 438 (*Rolfe*, p. 149).

(8) Ll. 118—22, ll. 123—30.—"Evil is wrought for want of thought, as well as want of heart." The previous speeches of Sebastian led us to infer that he was thoughtless, frivolous; these two speeches show that he was heartless, unfeeling. This prepares us for the treacherous plot of Section II, it being an easy transition from heartlessness to treacherous cruelty.

(9) Ll. 119—20.—The horror of alliances with Mohammedan powers was strongly felt in the times from Henry VIII downwards; *Othello* remains as a perpetual monument of Shakespeare's belief that they were unnatural (*Rugby Ed.*, p. 74).

(10) Ll. 118—22.—Observe Alonso's nature, callous even in his domestic affections when dignified State alliance is compassed by their sacrifice (*Lloyd*, p. 6), and the contrast between Alonso and Prospero. Prospero exercises none of the compulsion towards his Miranda which Alonso uses towards his Claribel (*Gerrinus*, p. 792).

(11) Ll. 131—4.—Gonzalo performs the function of the chorus, expressing sentiments that pass through the mind of the spectator.

(12) Ll. 137.—The prolonged and dull joking of Sebastian and Antonio cannot be meant by Shakespeare to be really bright and witty. It is meant to show that the intellectual poverty of the conspirators is as great as their moral obliquity. (*Dowden*, p. 422n.)

(13) Ll. 142—51, ll. 154—9.—These two passages yield us an important piece of internal evidence as regards the date of composition of the play. The description of the ideal commonwealth is evidently borrowed from Montaigne's Essay of "Cannibals;" and Florio's translation of Montaigne's Essays was published in 1603. Shakespeare's play, therefore, must have been written after 1603 (unless Shakespeare had earlier access to Florio's MS. or drew from the original French). [For two other pieces of internal evidence, *vide* Act I, Sc. ii, Section I (13) and Section II (2).]

(14) Ll. 142—51, ll. 154—9.—Gonzalo's purpose was not serious; he was desirous of diverting the king from painful subjects, so that his "heart might wander from its deeper woe." Shakespeare's object was to ridicule the dreams of the communists, socialists and peace-congresses (*Gerrinus*, p. 800, *Hazlitt*, p. 88). In the imaginary commonwealth man is to be enfranchised from all laborious necessities of life. Here is the ideal of national liberty, Shakespeare would say, and to attempt to realise it at once lands us in absurdities and self-contradictions (*Dowden*, p. 422). Mark the contrast between the impossible ideal and the real efficient method of governing the island chosen by Prospero.

(15) Ll. 166—9, ll. 180—2.—This old Gonzalo is so entirely occupied with his duty, in which alone he finds pleasure, that he scarcely notices the goat-stings of wit with which his opponents persecute him, or if he observes, firmly and easily, repels them. With our poet, a truly moral man is always amiable, powerful, agreeable (*Franz Horn*, in *Rolfe*, p. 36).

(16) *Enter Ariel, &c.*—We were prepared for it by Act I, Sc. ii, l. 495 [*vide* Section IV (11)]; *playing solemn music: vide* Act I, Sc. ii, Section IV (2). Ariel's music sends the king and courtiers to sleep, in order to yield us an opportunity to judge for ourselves of the real nature of Antonio and Sebastian (*vide Hudson*, p. 442).

(17) Ll. 184—6.—Alonso resists the influence of sleep, the effect of Prospero's magic though it was, for a longer time than

the courtiers. This is meant to show that his grief was more intense than that of his courtiers.

(18) Ll. 189-91.—Observe the "irony" of this speech. [This subtle device was an important element in Greek tragedies, especially in the dramas of Sophocles].

Section II, ll. 192-320.

(1) Ll. 194-5.—The sleeplessness of the conspirators is a sure index to their nature. In *Julius Caesar*, Act I, Sc. ii, Caesar prefers "sleek-headed men, and such as sleep o' nights."

(2) Sebastian throughout the dialogue in the First Section supplements what Antonio says. (*C. P. Ed.*, p. 105). In like manner, in the present section he "takes suggestion" from Antonio "as a cat laps milk." Thus it appears that Antonio is bolder and more active, Sebastian weaker and more apathetic (though evil lies dormant in him). Cf. l. 214, l. 216. Sebastian does not take the initiative. The poet thus draws a distinction between the two villain of the play.

(3) Antonio and Sebastian at first had no intention to execute the most detestable of all crimes; it was suggested by the magical sleep cast on Alonso and the courtiers (*Coleridge*, p. 143). "How oft the sight of means to do ill deeds Make deeds ill done." We must at the same time remember that this evil propensity lay dormant in them; the present only provided the occasion (*vide Hudson*, p. 442).

(4) We have a similar scene of dark suggestions and pregnant hints in the scene between King John and Hubert (Act III, Sc. iii) in *King John*. The scene is the exact counterpart of the scene between Macbeth and his lady, only pitched in a lower key throughout, as designed to be frustrated and concealed. (*Coleridge*, p. 280.) Antonio, the bolder villain, stands for Lady Macbeth, and Sebastian with a nature, weak but evil, stands for Macbeth. In both cases, they devise "the murder of sleep." Lady Macbeth chastises Macbeth's lagging resolve with the valour of her tongue; Antonio uses the subtler arts of persuasion. Both Macbeth and Sebastian are evil at heart but lack moral courage. Antonio with the shrewdness and tact of a thorough villain is willing to spare Sebastian's feelings so far as to undertake the murder of Alonso himself, leaving Sebastian to deal with the lighter business of the murder of Gonzalo (ll. 273-80). Lady Macbeth's original plan was that the night's great business should be put into her despatch. With ll. 291-2, cf. *Macbeth* I, v. 26-8.

(5) Ll. 244-7.—Shakespeare's use of the technical words of the stage—*Cast, act, prologue, discharge*; "*cast*" in theatrical language, is to assign their parts to the actors; "*discharge*" is to play a part, cf. *M. N. D.* I, ii, 95. "I will discharge it either in your straw-colour beard." For a similar passage, *vide Macbeth* I, iii, 128-9.

(6) Ll. 253-9, ll. 273-80.—Shakespeare exhibits in these two passages, his profound management in the manner of familiarizing a mind, not immediately recipient to the suggestion of guilt, by associating the proposed crime with something ludicrous or out of place. By this kind of sophistry the imagination and fancy are first bribed to contemplate the suggested act, and at length to become acquainted with it. (*Coleridge*, p. 281.)

(7) L. 289.—*They talk apart*. From such minds (ever prone to exercise paltry ingenuity to give scornful translation or comment on every incident and observation), promptitude and efficiency are not to be hoped in any enterprise, good or ill. When opportunity tempts them to assassinate Alonso and Gonzalo, they come to an explanation, by the most tedious beating about and trifling bye-remarks; the discourse is expanded and prolonged. Even after agreement is come to and declared, there is more talk and then their intended victims are roused! (*Lloyd*, p. 7). "Words to the heat of deeds too cool breath gives." [Were they after all devising an excuse, should they be caught in the act?]

(8) *Shakespeare's purpose in introducing the conspiracy*. Pope objected to this conspiracy. It seems to be a serious breach of the *Unity of Action*, the most essential of the three unities. *Objection answered*.

(a) It is not this new plot against Alonso, but the old plot against Prospero, which is the real groundwork of the piece. The dramatic purpose of it is merely to let the audience judge for themselves of Antonio's baseness, and thus to enlist their

sympathies more strongly in behalf of the rightful duke (*Rugby Ed.*, p. 77). The audience were informed of Antonio's unnatural treachery in Prospero's long narration; but here they find a clearer proof of his base malignity. Cf. *Horace's Ars Poetica*:—

The business either on the stage is done
Or acted told. But ever things that ran
In at the ear, do stir the mind more slow
Than those the faithful eyes take in by show.

(b) The plot is divested of its tragic element as the audience know from the beginning that the plot will not be successful owing to the prominence of the magical element. What the audience feel is not suspense but disgust (*Rugby Ed.*, p. 77).

(c) In the previous scene there was nothing against Sebastian; here we find that the conduct of Sebastian is as unnatural as that of Antonio. Shakespeare by these two examples shows the evils of policy and morality at home (in the old world) where unnatural deeds are practised. (*Gervinus*, p. 799.) One such example would have made us feel compassion for the private misfortune of Prospero. But two such unheard-of examples taking place much at the same time have the appearance of a great commotion in the moral world (*Schlegel on Lear in Douce*, p. 265).

(9) Mark the contrast between the loving gratitude of Ariel and the treacherous cruelty of Antonio and Sebastian. The unnatural bond between man and spirit, Prospero and Ariel, is made possible and tenable, whereas among men who are endowed with moral sense and reason, the strongest ties of nature, those between brother and brother, are unnaturally broken (*Gervinus*, p. 797).

(10) Ll. 290-2.—Ariel is half-apostrophising the sleeping Gonzalo, and half-talking to himself (*C. P. Ed.*, p. 114). The speech is like a prologue, its purpose being to inform the audience of the reason for his appearance.

(11) For Ariel's song *vide* Act I, Sc. ii, Section IV (2).

(12) The King and his courtiers reappear in Act III, Sc. iii, and again in Act V, Sc. i, ll. 58-318. Ariel reappears in Act III, Sc. ii, Act III, Sc. iii, and in the two final Acts.

Act II, Sc. ii.

VERSIFICATION.—Caliban enters pouring out his passion in curses of blank verse. Then Stephano and Trinculo enter, and the total change of tone is marked by change to prose; until Stephano pours liquor from his bottle down Caliban's throat. The effect of liquor on Caliban is to make him worship the drunken butler as a god; and this effect is finely opened by Caliban's first words rising into verse; so to the end of the scene (except a single morsel of musical prose). Caliban addressed his god in verse—the tone sharply contrasting with the speeches of Trinculo and Stephano in prose (*Moulton*, p. 351).

This scene opens the comic business, which continues to mingle with, and relieve the other incidents (*Moulton*, p. 274). [This is a peculiarity of the Gothic or Romantic Drama; the Porter scene in *Macbeth* and the Edgar scenes in *King Lear* are notable instances of it.] *Vide* Act II, Sc. i, Section I (2).

(a) The scene is the comic counterpart to the previous scene which was almost of a tragic import. [In the underplot of the Butler and the Jester, the bottle saved from the wreck dominates it throughout. The scene is thus a vulgar counterpart to enchantment (*Moulton*, p. 261)].

(b) In this scene are admirably sketched the vices generally accompanying a low degree of civilization (*Coleridge*, p. 280, *Rugby Ed.*, p. 79). It has been introduced for the single purpose of contrasting the grossness and lowness of civilised vice with the nobler forms of savage and untutored depravity (*Verplanck in Rolfe*, p. 28). Trinculo and Stephano are an indirect foil to Caliban, whose figure acquires a classical dignity in the comparison (*Hazlitt*, p. 83). [The scene thus serves a two-fold purpose.]

(1) Caliban re-appears from Act I, Sc. ii, Section III.

(2) Ll. 14-6.—Caliban mistakes Trinculo (the King's Jester) for a spirit; it is a travesty of Miranda's mistake with regard to Ferdinand, Act I, Sc. ii, Section IV, ll. 408-10 (*vide Lloyd*, p. 9). Similarly, Stephano's wonder at l. 62, "where the devil should he learn our language?" is a travesty of Ferdinand's wonder in Act I, Sc. ii, l. 428. "My language!"

(3) Ll. 26-31, ll. 54-5.—A true picture of the times. There may be an allusion to the Indians brought home by Sir

Martin Frobisher in 1576 (*Rolfe*, p. 128), or to the two Indians brought over in 1584 on the first expedition of Raleigh (*Lloyd*, p. 2).

(4) Ll. 106-7.—Caliban, at the first taste of alcohol, breaks from prose into blank verse (*Moulton*, p. 261).

(5) Ll. 127-8.—As Caliban kneels to Stephano we feel that the savage is the nobler of the two, for he has not exhausted his faculty of reverence (*Moulton*, p. 261).

(6) L. 132.—Trinculo betrays his cowardice; it is a travesty of Antonio's frame of mind in Act I, Sc. i, viz. Antonio's words, "We are less afraid to be drowned than thou art?"

(7) Ll. 131-4, ll. 137-8, &c.—The obarming aspect of the "Fair encounter of two most rare affections" (i.e., of Miranda and Ferdinand in Act I, Sc. ii, Section IV) has been prepared by another representation, coarser but as truthful, of Caliban as new to the world as Miranda, grovelling before Stephano as a king, a god; and of this encounter of worthy compeers, there is also a contemplative spectator, Trinculo (*Lloyd*, p. 9). [We have here a travesty of Act I, Sc. ii, Section IV, and Act III, Sc. i].

(8) Ll. 147-51, &c.—The beastly creature, Caliban, preferred the company of beastly men to that of his benefactor; the gift of his bottle attracts him more than Prospero's lessons; he takes the burly Stephano for his king (*Garcinus*, p. 799).

(9) Ll. 166-71.—Caliban's drunken joy. He is possessed by a sudden fanaticism for liberty and sings his impassioned hymn of liberty, the *Marseillaise* of the enchanted island (*Dowden*, p. 426). Mark the irony of the situation, namely, Caliban's vaunted liberty is but a change of masters. (This is almost a political satire!)

(10) The glorious trio re-appear in Act III, Sc. ii, and again in Act IV, Sc. i, and finally in Act V, Sc. i, ll. 236-88.

N. B.—We have thus brought before us, at the end of the Second Act, all the characters of the play. The main features of each character are known to us. There is a three-fold plot, we find—the story of Prospero's wrongs and his noble revenge, which forms the main-plot; the loves of Ferdinand and Miranda which form an under-plot, an off-shoot of the main plot; and the (yet unbatched) conspiracy of Trinculo, Stephano and Caliban which is a parody on the main-plot.

LITERARY NOTES.

MR. HENLEY'S *English Lyrics* is at last published. It covers five centuries—from Chaucer to Poe. It would be interesting to compare this volume with *Palgrave's Golden Treasury*.

Mr. Henley's anthology.

Mr. Henley's Essay on Burns.

WE notice that Mr. Henley's *Essay on Burns* is to be published in book-form as a separate volume.

Herbert Spencer.

WE may shortly expect a new volume by Herbert Spencer called *Various Fragments*.

MESSRS. MACMILLAN & CO. have issued a cheaper edition of Dean Church's *Life and Letters*, published by his daughter about a couple of years ago.

Progress and Poverty had a remarkably large sale in England. The *Academy* says: "Messrs. Kegan, Paul & Co., issued 66,000 copies of the more expensive edition and 110,000 copies in the shilling form."

WE may expect another interesting addition to our list of modern biographies. A *Life of the late Archbishop of Canterbury* will probably be published by Messrs. MacMillan & Co. by the end of the next year. As usual the book will consist of the late Archbishop's letters and of extracts from his private diaries, as well as of reminiscences by his friends.

WE quote the *Athenaeum*:—"A second edition of Mr. D. J. Medley's *Student's Manual of English Constitutional History* is in the press, and may be expected about Christmas. It is understood that the author has incorporated the main results of Sir Frederick Pollock and Professor Maitland's *History of English Law* and of the latter scholar's work on *Donemday*, so far as they modify opinions previously accepted. The revised doctrine will thus be made for the first time accessible to general readers and to younger students, for whom these important treatises are too large and too severe."

UNIVERSITY INTELLIGENCE.

THE following new schools have been recognised by the University as High Schools qualified to send up candidates to the Entrance Examination:—

Mohammad Laek's Jubilee Institution, Calcutta. Araihaazur High English School, Dacca.

THE undermentioned gentlemen have been appointed Board of Examiners for the ensuing Medical Examinations:—

Brig.-Surgn.-Lt.-Col. G. Bomford, M.D., President, *ex-officio*.

PREL. SCI. L.M.S.

Chemistry	...	...	Surgn.-Lt.-Col. G. S. A. Ranking, M.D.
Botany	...	...	Dr. G. Watt, M.D., C.I.E.

FIRST L.M.S.

Anatomy	...	...	Surgn.-Capt. R. Bird, M.D.
Physiology	...	...	Surgn.-Capt. Bedford, M.D., D. SC.
Materia Medica	...	...	Surgn.-Maj. Hodgkins.

SECOND L.M.S.

Medicine	...	...	Brig.-Surgn.-Lt.-Col. E. G. Russell, M.B., B. SC.
Surgery	...	...	Surgn.-Lt.-Col. Lewtas, M.D.
Midwifery	...	...	Surgn.-Maj. A. W. D. Leahy, M.D.
Medical Jurisprudence	...	...	Babu Chunilal Basu, M.B.
Pathology	...	...	Surgn.-Capt. J. F. Evans, M.B.
Hygiene	...	...	Babu Praudhan Basu, M.B.

PREL. SCI. M.B.

Chemistry	...	...	Surgn.-Lt.-Col. G. S. A. Ranking, M.D.
Botany	...	...	Dr. G. Watt, M.D., C.I.E.
Comp. Anatomy and Zoology	...	...	Surgn.-Capt. A. W. Alcock, M.B.

FIRST M.B.

Anatomy	...	...	Surgn.-Capt. R. Bird, M.D.
Physiology	...	...	Surgn.-Capt. Bedford, M.D., D. SC.
Materia Medica	Surgn.-Maj. Hodgkins.

SECOND M.B.

Medicine	Brig.-Surgn.-Lt.-Col. E. G. Russell, M.B., B. SC.
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Medical Jurisprudence	Babu Chunilal Basu, M.B.
Pathology	Surgn.-Capt. J. F. Evans, M.B.
Hygiene	Babu Praudhan Basu, M.B.

THE following dates have been fixed for holding the Medical and Engineering Examinations in 1898:—

(a) Preliminary Scientific M. B., First and Second M. B.

Examinations—Monday, the 14th March 1898, and following days.

(b) Preliminary Scientific L. M. S., First and Second L. M. S. Examinations—Monday, the 4th April 1898, and following days.

(c) F. E. Examination—Monday, the 4th April 1898, and following days.

(d) L. E. and B. E. Examinations—Monday, the 11th July 1898, and following days.

Applications and fees for admission to the M. B. Examinations must reach the office of the Registrar on or before the 1st March 1898.

Applications and fees for admission to the L. M. S. Examinations must reach the office of the Registrar on or before the 19th March 1898.

Applications and fees for admission to the F. E. Examination must reach the office of the Registrar on or before the 19th March 1898.

Applications and fees for admission to the L. E. and B. E. Examinations must reach the office of the Registrar on or before the 26th June 1898.

BABU SARATCHANDRA BANDYOPADHYAY, M.A., B.L., Pleader, High Court, Calcutta, has been permitted by the Syndicate to proceed to the degree of Doctor in Law.

Election of Fellows. We publish the following notice for the information of our readers.—

His Excellency the Chancellor has decided to allow the Masters or Doctors in some Faculty and Bachelors of Arts, who graduated before the year 1867, to fill up two vacancies in the Senate by election. Candidates for election must be Masters or Doctors in some Faculty or Bachelors of Arts who took their degree before the year 1867.

The election will take place at the Senate House, College Square, on Saturday, the 1st January 1898.

Every candidate for election must be nominated by a Master or Doctor in some Faculty or a Bachelor of Arts who took his degree before the year 1867, and no graduate will be allowed to nominate more than one candidate. The written nominations of candidates must reach the office of the Registrar not later than the 22nd of November 1897.

On and after the 6th of December 1897, voting papers containing the names of the candidates nominated will, on application, be supplied by the Registrar. These papers must be filled up in the presence of the Registrar at the Senate House on the 1st of January 1898 between the hours of 10 A.M. and 5 P.M., but graduates who are not able to appear in person before the Registrar may fill up the papers in the presence of a Magistrate, a Judge, Subordinate Judge or a Munsif (excluding Village Munsifs), by whom the papers will be countersigned. All voting papers duly signed and countersigned as aforesaid, must reach the Registrar not later than 3 P.M. on Saturday, the 1st of January 1898, after which no voting paper will be accepted. Graduates who are not personally known to the officer in whose presence the voting papers are filled up must bring with them their diplomas or other satisfactory proof of identity.

J. H. GILLILAND, Registrar.

The following rules for conducting the examination for Honours in Law have been passed by the Examination rules. Syndicate:—

HONOURS IN LAW EXAMINATION.

1. The Syndicate shall, as soon as candidates have sent in their applications, appoint a Board of at least two Examiners to conduct the examination.

2. The Examination shall be held in the month of November. Two papers shall be given out every day; the order of the papers shall be the same as named in paragraph 6 of the Regulations.

3. One hundred marks shall be allotted to each paper. In order to pass the examinations a candidate must obtain sixty

per cent. of the marks in each paper. The Examiners may, for special reasons to be recorded by them, recommend a departure from this rule in any case.

4. The question papers are to be delivered by the Examiners either in person to the Registrar or sent to him in a sealed double cover such time before the examination as the Registrar may fix.

5. The examiners are requested to submit their report, as well as the marks awarded to each candidate, on or before the fourth Saturday after the end of the examination.

6. The answer papers of the candidates, after they have been examined, are to be returned to the Registrar.

7. Examiners are requested to keep the results, as well as the marks awarded to candidates, strictly secret. The special attention of Examiners is called to this rule.

The above rules will come into force at the Examination in 1899.

The following books are recommended for the Examination for Honours in Law in 1899:—

(1) HINDU LAW OR MUHAMMADAN LAW.

Hindu Law.

Mann	... Institutes, Chapters 1, 3, 7, 8, and 9.	The portions relating to Inheritance.
Yajñavalkya	... Institutes, Book II, on Vyavahāra or Positive Law.	
Vijnanesvar	... Mitakshara	
Devananda Bhatta	... Smṛiti-Chandrika	
Vachaspathi Misra	... Vivada-Chintamani	
Nilakantha	... Vyavahāra Mayukha	The portions relating to Inheritance.
Mitra Misra	... Viramirodhaya	
Jimūtavahāna	... Dyābhāga.	
Nanda Pandita	... Dattaka-Mīmāṃsā.	
Raghunani or Kuvēra	... Dattaka-Chandrikā.	
G. D. Banerji	... Marriage and Estrangement.	
G. C. Sarkar	... Law of Adoption.	
Mayne	... Hindu Law and Usage.	

Muhammadan Law.

Serajuddin	... Al Sirājīyā.
Baillie	... Digest of Muhammadan Law, Sunni and Shia.
Ameer Ali	... Muhammadan Law, Vols. I and II.
Wilson	... Digest of Anglo-Muhammadan Law.

(2) JURISPRUDENCE AND PRINCIPLES OF LEGISLATION.

Austin	... Jurisprudence.
Holland	... Jurisprudence.
Maine	... Ancient Law, Village Communities, Early History of Institutions, Early Law and Customs.
Holmes	... Common Law.
Bentham	... Theory of Legislation.

(3) ROMAN LAW.

Justinian	... Institutes (translated by Sanders).
Gains	... Institutes (translated by Poste).

(4) PRIVATE INTERNATIONAL LAW.

Dicey	... Conflict of Laws.
Westlake	... Private International Law.
Story	... Conflict of Laws.

(5) and (6) Two of the following subjects:—

Principles of Equity.

Story	... Equity Jurisprudence.
Lewin	... Law of Trusts.
Agnew	... Law of Trusts (Tagore Lectures, 1881).
White and Tudor	... Leading Cases in Equity (7th Edition).

The following cases only:—

Vol. I.	Vol. II.
Aleyn v. Belchair.	Agar v. Fairfax.
Chesterfield v. Jousson.	Basset v. Nosworthy.
Dering v. Earl of Winchelsea.	Casborne v. Scarfe.
Dyer v. Dyer.	Harding v. Glyn.

Macreth v. Symmons.
Pusey v. Pusey.
Russel v. Russel.
Somerset v. Cookson.
Tollet v. Tollet.
Ward v. Turner.

Howard v. Harris.
Howe v. Dartmouth.
Huguenin v. Basley.
Le Nene v. Le Nene.
Peachy v. Somerset.
Rees v. Berrington.
Ryall v. Rowles.
Savage v. Foster.
Sloman v. Walter.
Stapilton v. Stapilton.
Wake v. Conyers.

LAW RELATING TO TRANSFER OF IMMOVABLE PROPERTY AND LAW OF PRESCRIPTION.

Dart ... Law of Vendors and Purchasers.
Clerke and Humphery ... Sale of Land.
Davidson ... Precedents in Conveyancing, Vol. II, Part 2 (Waley's Introduction on Mortgages).
Rashbehary Ghose ... Law of Mortgage.
Goddard ... { Law of Easement.
The Transfer of Property Act.
The Indian Easement Act.

LAW RELATING TO WILLS.

Hawkins ... Construction of Wills.
Theobald ... Law of Wills.
Walker and Elgood ... Law of Executors and Administrators.
Henderson ... { Law of Wills (Tagore Lectures, 1887).
The Indian Succession Act.
The Hindu Wills Act.
The Probate and Administration Act.

LAW OF CONTRACTS AND TORTS.

Pollock ... Principles of Contract, Law of Torts.
Fry ... Specific Performance.
Finch ... Cases on the Law of Contract.
Ball ... { Leading cases on Torts.
The Indian Contract Act.
The Specific Relief Act.

The limits of the subjects (1) Logic and Mental Philosophy, etc., and (2) Natural Theology and Moral Philosophy, etc., for the Premchand Roychand Studentship Examination in 1899 are defined as follows:—

(1) LOGIC AND MENTAL PHILOSOPHY, ETC.

The examination shall include—

- (i) A general knowledge of Logic and a special study of the following:—
 - (a) The Hegelian Theory of Logic.
 - (b) The Theory of Induction.
- (ii) A general knowledge of Mental Philosophy and a special study of the following:—
 - (a) Spencer's Theory of the External World.
 - (b) Green's Theory of a Spiritual Principle.
- (iii) A general knowledge of—
 - (a) The History of European Philosophy.
 - (b) The leading systems of Indian Philosophy, as in *Madhavacharyya's Sarva-Darsana Sangraha* (translated by Cowell and Gough).
- (iv) A special study of—
 - (a) Aristotle ... Psychology (translated by Edwin Wallace).
 - (b) Kant ... Critique of Pure Reason (translated by Max Müller).
 - (c) Annam Bhatta *Turkasangraha* (translated by Ballantyne).
 - (d) Kapila ... Sankhya Aphorisms (translated by Ballantyne).

NOTE.—One paper shall be set on each of the groups (i), (ii), (iii), and (iv).

(2) NATURAL THEOLOGY AND MORAL PHILOSOPHY, ETC.

The examination shall include—

- (i) A general knowledge of Natural Theology and a special study of the following:—
 - (a) Martineau's Theory of Casuality.
 - (b) Spencer's Theory of Evolution in its relation to Religion and Ethics.
- (ii) A general knowledge of Moral Philosophy and a special study of the following:—
 - (a) The Nature and Development of Conscience.
 - (b) The Theory of the Ultimate End of Action.
- (iii) A general knowledge of—
 - (a) The History of European Philosophy.
 - (b) The leading systems of Indian Philosophy as in *Madhavacharyya's Sarva-Darsana Sangraha* (translated by Cowell and Gough).
- (iv) A special study of—
 - (a) Plato ... The Republic.
 - (b) Kant ... Theory of Ethics (as in Abott).
 - (c) Vyasa and Sankara *Vedanta Sutras with Bhasya* (as in Part I of George Thibaut's translation).

NOTE.—One paper shall be set on each of the groups (i), (ii), (iii), and (iv).

The following changes in the Regulations and Bye-laws of the University have been adopted by the Senate and approved by the Governor-General in Council:—

- (i) The following has been added to the foot-note marked (f) appended to the word "Botany" in the last sentence of paragraph 6 of the L.M.S. and M.B. Regulations (pages 48 and 53, Calendar, 1897):—
"Candidates will not be expected to recognise microscopical specimens at the examination."
The above addition is to come into force at once.

- (ii) The following have been substituted for paragraphs 6 and 7 of the Regulations for the Examination for Honours in Law (pages 46 and 47, Calendar, 1897):—

"6. Candidates for Honours in Law shall be examined in following subjects:—

1. Hindu Law or Muhammadan Law.
2. Jurisprudence and Principles of Legislation.
3. Roman Law.
4. Private International Law.
5. and 6. Together with any two of the following subjects as administered in British India, to be chosen by the candidate, namely:—
 - (i) Principles of Equity.
 - (ii) The Law relating to the transfer of Immoveable Property and the Law of Prescription.
 - (iii) The Law relating to Wills.
 - (iv) The Law of Contracts and Torts."

"7. Six papers shall be set to each candidate, one on each of the six subjects.
There shall be a viva voce examination of each candidate if the Examiners think fit."

The above changes will come into operation from the Examination in 1899.

- (iii) The words "*and Rangoon*" have been inserted after the word "*Calcutta*" in the second line of paragraph 1 of the Regulations for the Examination for the Degree of Bachelor in Law (page 45, Calendar, 1897).

The above change is to come into force at once.

- (iv) The words "or to proceed to Europe" have been omitted from paragraph 2 of the Bye-laws relating to the Registrar (page 93, Calendar, 1897).

The above alteration in the Bye-laws is to come into force at once.

- (v) In the Regulations for the F.A. Examination (page 30, Calendar for 1897), under VII (ii), the subject "Specific Heat" has been added.

The above change will take effect from the Examination in 1899.

- (vi) The words "Whether he is a candidate for the Gilchrist Scholarship," which occur in pages 81, 83, 84, 89 and 91, and the words "Whether she is a candidate for the Gilchrist scholarship," which occur in page 93 of the Calendar for 1897 (Appendix A), under the heading "Particulars to be filled in by the candidate," have been omitted.

UNIVERSITY TEXT-BOOKS.

(Continued from page 304.)

HISTORY.

- (a) Green ... History of the English People.
 Miss Martineau ... History of the Thirty Years' Peace, Vols. i—ii (to Book v, ch. 9).
 Mill ... History of British India, edited by Wilson; Vols. iii, iv, v (Books iv, v, vi, ch. 6).
 (b) Stubbs ... Constitutional History of England.
 Hallam ... Constitutional History of England.
 Erskine May ... Constitutional History of England.
 (c) As a period—The History of Europe from 1754 to 1795:—
 Lecky ... History of England, during the Eighteenth Century—from ch. 7 to end of ch. 21.
 Thiers ... History of the French Revolution, up to the end of the National Convention.
 De Tocqueville ... France before the revolution of 1789, translated by Reeve.
 Dyer ... Modern Europe—Book vi, ch. 5 to Book vii, ch. 7.
 (d) Sidgwick ... Elements of Politics.
 Austin ... Jurisprudence, Lectures—v, vi.
 Wheaton ... International Law, Parts i, ii.
 (e) Adam Smith ... Wealth of Nations.
 Mill ... Political Economy.
 Marshall ... Principles of Economics, Vol. i (omitting the Appendix).
 Levi ... History of British Commerce.

NATURAL AND PHYSICAL SCIENCE.

D.—BOTANY.

- Asa Gray ... Structural Botany.
 Sachs ... Text-book of Botany, edited by Gosbel (latest edition).
 Balfour ... Palaeontological Botany.
 Roxburgh ... Flora Indica, Clarke's Edition (for reference in identifying Indian plants).
 Sachs ... Physiology of Plants, translated by Wurd (1887).
 Bower ... Practical Botany.

E.—PHYSIOLOGY AND ZOOLOGY.

- Michael Foster ... Text-book of Physiology.
 Arnold Lang ... Text-book of Comparative Anatomy, Part I.

- Wiedersheim ... Comparative Anatomy of the Vertebrata.
 Klien ... Histology.
 Stirling ... Outlines of Practical Histology.
 A. M. Marshall ... Practical Zoology.
 Haliburton ... Text-book of Chemical Physiology, omitting the Pathological portions.
 Claus Sedgwick ... Text-book of Zoology.
 Balfour ... Comparative Embryology.
 Darwin ... Origin of Species.
 F.—GEOLOGY AND MINERALOGY.
 Geikie ... Text-book of Geology (latest edition).
 Nicholson and Lydekker ... Palaeontology.
 Medlicott and Blanford ... Manual of the Geology of India. 2nd edition, by Oldham.
 Dana ... Text-book of Mineralogy.
 Rutley ... The Study of Rocks.

PREMCHAND ROYCHAND STUDENTSHIP EXAMINATION, 1898.

Mathematics.

Subjects to be taken up for the Examination in Pure Mathematics:—

- (a) Algebra.
 (b) Trigonometry, Plane and Spherical.
 (c) Theory of Equations.
 (d) Analytical Plane Geometry, including the Higher Plane Curves.
 (e) Analytical Solid Geometry.
 (f) Differential Calculus.
 (g) Integral Calculus, including the elements of the Calculus of Variations.
 (h) Differential Equations.

The following books are recommended:—

- Chrystal ... Algebra, Part II, Chapters XXIII—XXVIII, XXXII, XXXV.
 Hobson ... Plane Trigonometry.
 Osery ... Spherical Trigonometry.
 Burnside and Panton ... Theory of Equations (3rd Edition).
 Salmon ... Conic Sections.
 Salmon ... Higher Plane Curves, Chapters I—V, omitting Section V.
 Salmon ... Geometry of three Dimensions (omitting the last three Chapters).
 Williamson ... Differential Calculus (8th Edition).
 Williamson ... Integral Calculus (7th Edition).
 Forsyth ... Differential Equations.

Subjects to be taken up for the Examination in Mixed Mathematics:—

- (a) Analytical Statics.
 (b) Dynamics of a Particle.
 (c) Rigid Dynamics.
 (d) Hydro-mechanics, including the elements of the Theory of Sound.
 (e) Astronomy.
 (f) Newton's Principia, Sections, I, II, III, IX, XI.

The following books are recommended:—

- Minchin ... Statics (4th Edition), omitting Chapter XIV.
 Tait and Steele ... Dynamics of a Particle.
 Routh ... Rigid Dynamics, Part I.
 Besant ... Hydro-mechanics, Part I (Hydrostatics).
 Basset ... Elementary Treatise on Hydrodynamics and Sound.

Godfrey	...	Astronomy.
Newton	...	Principia. Sections, I, II, III, IX, XI.

Physics.

The following books are recommended for candidates who take up Electricity, Magnetism and Sound:—

Maxwell	...	Electricity and Magnetism.
Maxwell	...	Scientific Papers, Volume I (Papers Nos. 8 and 23).
Mascart and Joubert	...	Electricity and Magnetism.
Hertz	...	Electric Waves.
Faraday	...	Experimental Researches in Electricity.
Gordon	...	Electricity and Magnetism.
Tyndall	...	Researches on Diamagnetism.
Rayleigh	...	Theory of Sound.
Douglas	...	Acoustics.
Helmholtz	...	Sensation of Tone.
Stewart and Gee	...	Practical Physics.
Glazebrook and Shaw	...	Practical Physics.

The following books are recommended for candidates who take up Heat, Molecular Physics and Physical Optics:—

Fourier	...	Analytical Theory of Heat.
Preston	...	Theory of Heat.
Maxwell	...	Theory of Heat.
Maxwell	...	Scientific Papers, Volume II (Papers Nos. 62, 73, 83).
Watson	...	Kinetic Theory of Gases.
Tyndall	...	Contributions to Molecular Physics.
Airy	...	Undulatory Theory of Optics.
Preston	...	Theory of Light.
Basset	...	Physical Optics.
Roscoe	...	Spectrum Analysis.
Glazebrook and Shaw	...	Practical Physics.

Chemistry.

No limits are set in either division of the subject.

Biology and Geology.

No limits set.

"POETRY—A CRITICISM OF LIFE."

By SURESH CHANDRA GHATAK, B.A.

WHAT is Poetry? The word has existed in the world for centuries. The first dawn of the world's literature reflected Poetry in one light; the expansion of man's ideas began to work changes on it; civilization and science have painted it in another light. Its primitive style has been daily changed and modified, artistic forms have developed themselves, and clothed the rude embodiment of its first conception. The Homeric literature unfolds one conception of Poetry, the Elizabethan literature unfolds another, the age of Dryden and Pope shows another, and the modern century another still. If in practice different ages have been so far from each other in their tone of poetry, in definition individuals have been further still in their conception of it; so that a universal notion of poetry—one that applies to it, one that explains it and its purpose, irrespective of time and clime, will rather have to be sought for in the poems written than in the definitions of Poetry put down by different men—poets though they may have been. For the fact of their having been great poets is no guarantee for the soundness of their definitions, but the fact that they are all poets gives some probability of common features being found to run through their writings. Look at Wordsworth, the pathetic poet of Lucy and Margaret, the philosophic poet of the Tintern Abbey and the Immortality Ode, laying down his poetic canon that the language of prose is best adapted to poetry, but happily contradicting his principles in his practice, and soaring into lofty regions in his *Duty* and *Laodameia*, and, why not? The poet writes through inspiration; it is the heart which is employed in writing poetry more than the head, whereas definition sets in the function of the brain alone at work, inasmuch as, in it, a generalisation

of particular instances, a summarising of the poetic ideas and methods of other poets, and a comparison of them with the man's own poetic instincts must constitute the greatest part. To define is the function of the critic, not necessarily of the poet; the critic must have the power of poetic appreciation though not of poetic creation; the poet need not necessarily have the critical faculty. Poetry is an unconscious art, Criticism a conscious process.

But critics also differ in their definitions of Poetry, in their statement of its end and its aim. Thus Aristotle puts down pleasure as the end of Poetry, and tells us that it is the business of the tragic poet to give that pleasure which arises from pity and terror through imitation. Another class of critics have found in 'elevation,' the true end and essential attribute of Poetry. The first makes Poetry a matter of taste; one tries and sees whether this pleases him or not, and if it pleases him more than another it is more poetic. But it is the whole self that is appealed to in Poetry, not the taste alone, and if pleasure of the taste were the only objects of man, then ethics would have to be narrowed to aesthetics, whereas the latter only is a means to the former. The last again excludes the taste altogether and makes the end of Poetry purely didactic. Then come others who combine in them the poetic and critical faculty, and by whom the conflicting ends are reconciled. Horace makes 'elevation' and 'pleasure' both the ends of Poetry; Sidney calls poetry 'a representing, a counterfeiting, a figuring forth,' with this end—to teach and delight; Coleridge, philosophic critic and poet of the modern century, sets down "Poetry as a species of composition having intellectual pleasure for its object and end," and says that its perfection is to "communicate the greatest immediate pleasure from the parts compatible with the largest amount of pleasure on the whole," and Arnold, poet and critic of the modern age, calls "poetry essentially a criticism of life." And the best poet is he who deals with the "application of ideas to life." Though it might be said in favour of this definition that it combines the penetrative and the interpretative sides of the poet's genius that it includes the poet's researches into the deep mysteries of the morals of life, and its interpretation of those mysteries to the world, yet it is not safe to take it as a universal and unfulfilling test of the poet's art until we understand what Arnold means by this "criticism of life," and until we see how far Arnold's acceptance of that phrase concurs with that which we may have our humble reasons to hold. Whether our conception of Poetry is to substantiate or differ from the definitions cited above, how far and in what sense the canon, viz., that 'poetry is a criticism of life' is a satisfactory test of the poet's art,—this will be the question before us, this will be the problem at an answer to which our humble efforts will be made in the course of the present paper. Meanwhile, let us say of Poetry, with Prin. Shairp: 'It is the same with Poetry as with fruits and flowers;—we would rather have them and taste them, than talk about them.' But yet, as talk we must, let us move unfettered by dogmas, and untrammelled by conventional canons and let us see what aspects of poetry gleam before us, as we turn from poets to poetry, and engage ourselves independently in an internal and external survey of its spirit and tone.

Let us imagine a bit of Poetry, vividly calling before us a picture or idea, rhythmic in movement and artistic in form, and let us try to see what is the prime point in it—the idea, or the sound or the form,—the sense or the sound or the rhyme. Imagine for instance, Wordsworth thinking of—

"The light that never was on sea or land,
The consecration and the poet's dream,"

and the poet wishing to place—

"The hoary pile
Amid a world how different from this
Beside a sea that could not cease to smile
On tranquil land beneath a sky of bliss;"

and again, recall to memory that famous passage in the first book and the excursion where Wordsworth describes the feelings of the young wanderer in the presence of a sunrise among the mountains,—the sun rising up and bathing the world in light, the ocean's liquid mass lying beneath him in gladness and joy, "the mountain tops touching the clouds, unutterable love written in their faces; eternal silence prevailing in the scene, and

bushing the wanderer's soul into an unbroken calm, 'swallowing up in him his animal existence,' so that

"Rept into still communion which transcends
The imperfect offices of prayer and praise,
His mind was a thanksgiving to the power
That made him; it was blessedness and love"—

think of Wordsworth in that highly thoughtful mood which runs through his Immortality Ode, breaking forth in sublime philosophy—

"Our birth is but a sleep and a forgetting;
The soul that rises with us, our life's star
Hath had elsewhere its setting
And cometh from afar;
Not in entire forgetfulness
Nor in utter nakedness
But trailing clouds of glory do we come
From God who is our home
Heaven lies about us in our infancy," or,

imagine Shelley when looking at the reflection of the forest trees in the lake below; he speaks of it, as opening—

"Sweet views which in our world above
Can never well be seen
Were imaged by the water's love
In that fair forest green:
And all was interfused beneath
With an Elysian glow,
An atmosphere without a breath
A softer day below,"—or

listen to the soft voluptuous music of Spenser when he describes the bower on the floating isle—

"No tree whose branches did not bravely spring;
No branch whereon a sweet bird did not sit,
No bird, but did her shrill notes sweetly sing,
No song but did contain a lovely dit."

and again

"The fields did laugh, the flowers did freshly spring,
The trees did bud, and early blossoms bore;
And all the quire of birds did sweetly sing,
And told that garden's pleasure in their carolling,
And she more sweet, than any bird on bough
Would of ten times among them bear a part,
And strive to pass (as she could well know)
Their native music, by her skillful art;"—

and say, where it is that the beauty and sweetness, the strength and nobleness, of these exquisite bits lie.

(To be continued.)

CORRESPONDENCE.

[N.B.—We do not hold ourselves responsible for the opinions expressed by our correspondents.—Ed., C. U. M.]

TO THE EDITOR, "CALCUTTA UNIVERSITY MAGAZINE."

SIR,—I hope you will publish the following in your Magazine:—

The well-known maidan of Bankipore has been of late the scene of a grand spectacle on account of several football matches played there among the different schools of Behar. The grandeur of the spot was set off by the presence of our popular Collector, Mr. Inglis, who has given an unmistakeable proof of the keen interest he takes in the physical improvement of our younger generation by placing a silver shield ordered from England at the disposal of the learned Principal of Patna College to be competed for by the school-boys of this district, the collegians being excepted. The first Shield Match competition came off on the 11th September 1897 between the Patna Collegiate and the City School. The former won the game by two goals to nil. The last and the final was played between T. K. Ghosh's Academy and Anglo-Sanskrit School on the 27th September 1897. T. K. Ghosh's Academy beat the A. S. School by one goal to nil, and carried away the Shield with credit. On such an occasion everybody was on the tip-toe of excitement. The maidan was a scene of tumult and confusion. The Captain and the Secretary of the victorious party were very much cheered and applauded. The winners came to the proprietor of the school accompanied by a large number of spectators who were crying at the top of their voices hurrah! hurrah! three cheers for the proprietor, Captain and so on. Thence they went to their head-master Sachi Bhushan

Mukerji who was beside himself to see his young promising students carrying off the palm of victory from the arena of the physical as well as the intellectual world. His school, viz., T. K. Ghosh's Academy occupies at present a prominent place among its rivals. For the last four or five years this institution has shown very brilliant results at the Entrance examinations, keeping all the schools of Behar in the background. The proprietor of the school, Babu Jadonath Palit, has promised to award the winners a silver medal, and perhaps the Collector also will favour them with 11 pairs of boots. The school closed for puja vacation on the 29th September. The leave has been extended by four days. It re-opens on the 25th October. I hope you will be good enough to insert the above in your valuable Magazine and thus do me a great favour.

Yours &c.,

A STUDENT.

MORADPUR, the 5th October 1897.

THE BURDWAN RAJ COLLEGE.

TO THE EDITOR, "CALCUTTA UNIVERSITY MAGAZINE."

SIR,—Would you kindly publish the following article in your Magazine and oblige:—

Prof. K. D. Mallick, M.A., of the Burdwan Raj College, has suggested a new method of finding out the number of combinations of "n" things not all different taken 1, 2, 3, &c.—up to all at a time, separately, which I send to you for the benefit of the readers of the 'Magazine.' This method which is altogether new, is a nice and concise one, and it will materially help the students in finding out the number of combinations.

Prof. Mallick explained this new method, in our class, by taking a particular example, which is as follows:—

Find the number of combinations of the letters in the word "Examination" taken 1, 2, 3, &c.—up to all at a time, separately.

There are in the word "Examination"—2 e's, 2 n's, 2 i's, and e, x, m, l, o.

I. Out of the five different letters we can make 1, 3, 10, 10, 5, 1 combinations taken 0, 1, 2, 3, 4 and 5 at a time, separately.

II. Out of 2 i's, 2 o's, i₁, i₂, 3 combinations o, 1 and 2 at a time.

Similarly, out of 2 n's and 2 e's 3 combinations, from each, such as n₁, n₂, n₃ and e₁, e₂, e₃.

Now we have got in "I" group one combination taken 0 at a time and let it be represented by 1₀ and thus 5₁, 10₂, 10₃, 5₄ and 1₅ will represent the combinations 1, 2, 3, 4, and 5 at a time, respectively, and arrange them thus:—

1₀ + 5₁ + 10₂ + 10₃ + 5₄ + 1₅; then combine with a₀ + a₁ + a₂, thus:—

1₀ + 5₁ + 10₂ + 10₃ + 5₄ + 1₅ a₀ + a₁ + a₂

a₀ 1₀ + a₁ 5₁ - a₂ 10₂ + a₃ 10₃ + a₄ 5₄ + a₅ 1₅ a₆ 1₀ + a₇ 5₁ + a₈ 10₂ + a₉ 10₃ + a₁₀ 5₄ + a₁₁ 1₅ + a₁₂ 10₂ + a₁₃ 10₃ + a₁₄ 5₄ + a₁₅ 1₅.

1₀ + 6₁ + 16₂ + 25₃ + 25₄ + 16₅ + 6₆ + 1₇ + 1₀ + 6₁ + 16₂ + 25₃ + 25₄ + 16₅ + 6₆ + 1₇ Again combine:—n₀ + n₁ + n₂.

1₀ + (1+6)₁ + (1+6+16)₂ + (6+16+25)₃ + (16+25+25)₄ + (25+25+16)₅ + (25+16+6)₆ + (16+6+1)₇ + (6+1)₈ + 1₉.

i.e., 1₀ + 7₁ + 23₂ + 47₃ + 66₄ + 66₅ + 47₆ + 23₇ + 7₈ + 1₉, again combine - i₀ + i₁ + i₂ as before.

1₀ + 8₁ + 31₂ + 77₃ + 136₄ + 179₅ + 179₆ + 136₇ + 77₈ + 31₉ + 8₁₀ + 1₁₁.

Then Prof. Mallick has abbreviated this process thus:

1₀ + 5₁ + 10₂ + 10₃ + 5₄ + 1₅ --- of independent letters a₀ + a₁ + a₂.

1₀ + 6₁ + 16₂ + 25₃ + 25₄ + 16₅ + 6₆ + 1₇ n₀ + n₁ + n₂.

1₀ + 7₁ + 23₂ + 47₃ + 66₄ + 66₅ + 47₆ + 23₇ + 7₈ + 1₉ i₀ + i₁ + i₂.

1₀ + 8₁ + 31₂ + 77₃ + 136₄ + 179₅ + 179₆ + 136₇ + 77₈ + 31₉ + 8₁₀ + 1₁₁.

The successive suffixes denote the number taken at a time—thus 179 means 179 combinations taken 6 at a time.

N.B.—The student can suppress the intermediate lines $a_0 + a_1 + a_2$ or $a_0 + a_1 + a_2$, &c. — — — and proceed thus :—
 $aa, aa, ii, e, e, m, l, o; 1+5+10+10+5+1$ — — —
 diff. rent.
 $1+6+16+25+25+16+6+1$ — — — with a 's.
 $1+7+23+47+66+66+47+23+7+1$ — — — with a 's.
 $1+8+31+77 \times 136+179+179+136+77+31+8+1$ — — —
 — with a 's.

Yours obdly.,
 X.,
 Student, Raj College.
 Burdwan.

COLLEGE CORRESPONDENCE.

BANGAHASI COLLEGE.

STUDENTS' UNION.—We are happy to see that our appeal made to the third-year students last time was not a crying in the wilderness. The Union has not only been able to enlist their sympathy, but most of them have become regular members, and are evincing keen interest in the proceedings of the Union, and are taking active parts in its debates. To place the Union on a firm footing, Babu Devendra Nath Roy has been appointed as a Joint-Secretary and Babu Satindra Nath Chatterjee as the assistant in addition to the two secretaries from the first-year class. The third ordinary meeting was held on Saturday, the 13th instant, under the presidency of the Principal, when a large number of members were present. Babu Devendra Nath Roy read a well-written paper on "Society affects Man," in which he showed that the influence of the external environment was a moral one, and that it influenced on the minds of men by the help of three main functionaries, they being (1) Imitation; (2) Custom; and (3) Religion. The writer did not fail to lash some of the evil habits that have crept into our society, and several of the pernicious customs that obtain in India. The paper, however, could not escape from the unsparring swords of the critics and the comprehensiveness of the subject invited hot discussion which occupied nearly two hours. Then the meeting separated. The subject for the next day being "Duties of Students."

A new executive committee would likely be formed, as the present one totally lacks efficient hands and energetic spirits.

COLLEGE.—Regular exercises are being given to the second-year and fourth-year class students every Saturday. The Biology class headed by the Principal himself took several excursions in the country last month.

LAW-MOOR.—No meetings were held up to date, owing to the puja vacation. The ordinary meeting will, in all likelihood, be held next week.

BANGAHASI C. C.—The club played two matches since our last report with the National men and the M. Sporting Club. In the former case, the result was an ignominious rout of the National.

METROPOLITAN COLLEGE UNION.

THIS Union, composed of the first-year students of the Metropolitan Institution, holds an ordinary meeting every week except during the holidays, for debate on moral and literary subjects. Its President is Professor Jnanrajan Banerjee, M.A., B.L. A Secretary and an Assistant Secretary are elected to hold their respective offices for one month only. Babu Mohim Chandra Batavayal was the Secretary for August and the Assistant Secretary for the following month, and Babu Rakhal Das Roy was the Secretary for September. Babu Niranjan Nath Ghosal is the Secretary and Babu Khagendra Kumara Dutt the Assistant Secretary for the current month. Eight ordinary meetings have been held since it was started in the beginning of August last. The subjects and lecturers have been as follows :—

Subject.	Lecturer.
1. Unity	Babu Mohim Chandra Batavayal.
2. How to Conduct Ourselves in a Meeting	Promatha Nath Mukherji.
3. Truthfulness	Raj Kumar Ghose.

Subject.	Lecturer.
4. The Formation of Character ...	Babu Rakhal Das Roy.
5. The Proper Method of Education	Khagendra Nath Dutt.
6. Our Society and its Needs	Niranjan Nath Ghosal.
7. Study of History	Khagendra Nath Mitra.
8. Friend and Friendship	Niranjan Nath Ghosal.

At the first meeting in the course of his lecture the lecturer dwelt upon the advantages which accrue from the possession of unity to nations, societies and individual men. He cited examples of those advantages from ancient and modern history.

At the second meeting the lecturer spoke of self-respect, punctuality, politeness, reticence, attentiveness and sympathy, or the qualities, the possession of which is necessary for conducting oneself well at a meeting.

Truthfulness, said the lecturer for the third meeting, was the foundation of all the virtues. No society could exist without it. In the palmy days of India truthfulness was a characteristic feature of Indians who prized it as a permanent virtue. At the fourth meeting the speaker spoke of three sources of character. It might be a native and hereditary gift; it might result from mental and physical education; and, thirdly, it might be the effect of a spiritual birth and regeneration. He followed up his statements with quotations from Smiles, Todd, Fowler and others. At the fifth meeting the lecturer brought out the different phases of education and gave prominence to self-study as necessary to educating oneself.

At the eighth meeting after defining friendship the speaker proceeded to speak of the mutual influence of friends, the choice of friends, the duties of friendship, and the mutual forbearance of friends. He closed his speech with the words "Every one should seek that friend whose love is lasting or eternity."

At the first special meeting held on the 31st of August last there were recitations in Bengali, English and Sanskrit by Niranjan Nath Ghosal, Anantosh Ghosh and Promatha Nath Mukherji. At the seventh ordinary meeting there were recitations in Bengali and English by Nagendra Nath Singha, Niranjan Nath Ghosal, Anantosh Ghosh, Kalikumar Mitra, Mohim Chandra Batavayal and Benode Behary Mukherji. The last did splendidly and was vociferously cheered.

The President takes warm interest in the Union. His closing address is always highly appreciated. It is directed to the criticism of what falls from the speaker and contains his own views and opinions.

PATNA COLLEGE.

AFTER the last summer vacation the College has undergone several changes. Mr. A. Erbank, the Principal of the College, retired from Government service in April last. His place as principal is filled by Mr. A. C. Edwards, late Principal, Dacca College, and Professor of English Literature of this College. Mr. Bhupati Nath Das, M.A. (Cal.), B.Sc. (Lond.), has been appointed Professor of Science in the place of Mr. A. Erbank. A history class for the B. A. students has been opened under Babu Mohini Mohan Dutt, M.A., who has been transferred here from the Dacca College. Owing to a change in the staff of professors various changes have been made in our routine. On the whole, the students are satisfied with this change of routine as proper attention is paid to every subject.

FOOTBALL SEASON.—This year we had several matches played with the Dinapur regiments. Our team had gone to compete for the Elliot Shield, but in the semi-final they were beaten after many drawn games. A match was also played with the Chinsura men which ended in a drawn game. Now the football season is over, and the cricket season has commenced.

DEBATING SOCIETY.—The first meeting of the Society was held on the 27th of July 1897, under the presidency of Prof. H. R. James, Esq., M.A., in which Babu Sakhi Chand of the third-year class was elected Secretary in the place of Babu Radha Prasad whose term of office expired, and Babu Nand Kishore Lall of the first-year class was elected Assistant Secretary in the place of Babu Dharni Dhar. Owing to the illness of the Secretary no meeting was held after that, as the Assistant Secretary did not care to do that. Another meeting was held on the 18th August in which "female education must be encouraged" was moved, but its further discussion was reserved for the next meeting, and hence the meeting was adjourned.

THE PRESIDENCY COLLEGE.

THE COLLEGE.—Since I wrote last a few changes have taken place in the *personnel* of the College Staff. Mr. N. L. Hallward has joined our College, and Mr. M. Ghose has gone away to Dacca. Mr. J. Mann has rejoined the College after his well-earned leave, and Mr. M. E. Du S. Prothero has reverted to the inspecting line. A few more changes are also said to be imminent.

THE P. C. UNION.—Has at last found a Secretary in Babu Rebati Mohan Chatterji, B.A., and I hope will continue to do useful service to the students.

THE COLLEGE LIBRARY.—The classification and cataloguing of books are at last finished.

THE COLLEGE ATHLETIC CLUB.—Cricket and tennis are being practised. Babu S. K. Guha, B.A., is the Captain, and Babu A. N. Chaudhury, B.A., and S. N. Sen (3rd year) are the Vice-Captains for the cricket season. I am sorry to report that the students do not seem to take much interest in the Club except in words. In connexion with the Club, I have to draw the attention of the authorities of the Marcus Square Recreation Ground to the wretched state of the ground. There is a decided elevation of a few inches within the cricket pitches.

PERSONAL.—I tender you and your readers my heartiest *Bijoya* greetings.

RAJSHAH COLLEGE.

Our College re-opened after the Puja vacation on the 29th October.

No new principal has been appointed as yet.

Dr. Martin is expected here very soon.

The test examination of the fourth and second-year classes come off on the 13th of January 1898.

As before the Headmaster of the Collegiate School is taking histories of the second and first-year classes.

Babu Srish Chandra Rai, B.A., a teacher of the Collegiate School, has been appointed to act as Head Clerk of the College office, *vice* Babu Benode Behari Sen, suspended.

We have not heard of any meeting either of the College Literary Society or of the School Debating Club after the vacation.

RAJA P. N. BOARDING HOUSE.—Arrangements have been made for 50 seats in the boarding house. The place is now full.

ST. XAVIER'S COLLEGE.

The Rector's Day, a great annual event in the history of St. Xavier's College, was celebrated on the ninth day of November. The first event of the day was the reading of addresses. This came off in the tastefully decorated hall of the college at 2 p.m., when nine well-written and illuminated addresses from the students of various departments were presented. Then the Very Rev. Father Rector delivered an eloquent speech which went into the heart of everybody. For himself and on behalf of the Rev. Fathers of St. Xavier's College, he thanked the boys for their good wishes, and made reference to the mountain of flowers (tokens of gratitude from the boys) as a creation of many an affectionate heart. Then he gave a short sketch of the wonderful career of St. Francis Xavier, the Patron of the College, and wishing for the prosperity of the college, he concluded by uttering the heart-inspiring watchword—"St. Xavier's College forever!"

The evening entertainment opened with a sentimental song which reflected great credit on Master Alfred Gould of Standard V. Then came the duet for violin and piano, which proved the skill of W. and C. Merriman of the school department. The third, the "Queen of the Earth," a sentimental song from Mr. Henry Moreno (B. A. student of our college), who is well-known for his dramatic talents and who for two years in succession carried away the championship in the "Inter-Collegiate competitions in English Recitations" which were opened by the Calcutta University Institute last year. After this the "Deadmen under Seal," a farce in one Act, was reproduced, and in this Messrs. Conway (as bailiff) and Ducease (as doctor) and Master Harrington played their parts very creditably. The "Souvenir Du Jubilé," an exhibition of working dolls, was a nice hit at modern scientific inventions. Then came a very successful comic song, "The Japanese," which again proved the wonderful talents of Mr.

Moreno, who was loudly applauded. The chorus by the junior students proved a great success. The last was a reproduction of the "Calcutta Lunatic Asylum," an original composition of Mr. Moreno, and indeed it was a roaring side-splitting farce. Here, again, Mr. Moreno's comic powers came into play, and his impersonation of Sambu, a Negro servant, excited much laughter. Messrs. Gould (as manager), Conway (as Rector's Day lunatic), and Newton (as dog) played their parts very creditably. Thus the evening entertainment came to a close.

Next day the Rector's Day sports came off at 9-30 a.m., and proved a great success through the nice arrangement of Rev. Father Lowick, Subprefect of Discipline. Prizes were distributed by the Very Rev. Father Rector to the winners of the various events.

In the evening the college looked like a palace in fairyland; the building and the playground being grandly illuminated with innumerable rows of lights, coloured Japanese lamps, flags and bunting. Fireworks were displayed, and the Volunteer Band played many choice selections in the well illuminated bandstand. At the end cheers were given for the Very Rev. Father Rector and for Rev. Father Verschraegen (the Prefect of Discipline) and Brother Sabaa (Subprefect of Discipline), whose energy and exertions made these days as pleasant as possible. Thus ended the famous Rector's Day and the impressions of these memorable days will ever remain in the hearts of Xavierians one and all who are ever grateful to the Very Rev. Father Rector and the Rev. Fathers of the College, who have devoted their lives for our moral, intellectual, and physical improvement, and we cannot better conclude than by hoping that their noble examples will inspire our minds with noble deeds and new conquests in the realm of knowledge, and above all the triumphs of virtue.

CLUBS AND SOCIETIES.

CHAITANYA LIBRARY.

A SILVER MEDAL will be awarded by the Chaitanya Library and Beadon Square Literary Club for the best Bengali Essay on "Bengal in 1897, i.e., the Literary, Social, Religious, Political and Commercial Condition of Bengal in 1897." Papers must reach the Secretary on or before the 31st October 1898. The competition is open to the public.

Over 50 volumes of Bengali works have been added to the Library during the last two months.

THE DUFF COLLEGE DEBATING CLUB.

THE 3RD MEETING.—The Third Meeting of the Duff College Debating Club was held with a large gathering in the second-year class room of the Duff College, on Saturday, the 11th August 1897, at 2 p.m. The Rev. J. C. Scrimgeour, M.A., presided—"Should Female Education be conducted on the same basis as Male Education" was the subject for debate. The President then called upon the Secretary, Babu Jamini Mohon Chatterjee, to read the minutes of the last meeting. Babu Amarendra Nath Chatterjee, supported by six other gentlemen, upheld the female education, while Babu Jnanendra Mohon Mukherjee, supported by fourteen other gentlemen, spoke against it. The subject was elaborately dwelt upon by both the parties. All its merits and demerits were discussed.

The casting vote decided against the conduction of female education on the same basis as male education.

Babu Satyendra Mohon Set, the Joint Secretary, in proposing a vote of thanks to the chair, said, that it is through the energy and enthusiasm of the President, Mr. Scrimgeour, the Club is doing so well. It was seconded and was carried with acclamation.

The Society adjourned at 4 p.m.

THE 4TH MEETING.—At the Fourth Meeting of the Club, held on Saturday, the 6th November, at 2 p.m., the Rev. J. C. Scrimgeour, M.A., presided—"Early Marriage" was the subject for discussion. Babu Monmotho Nath Roy spoke in favour of the early marriage, and four other gentlemen supported him, while six other gentlemen spoke against it. The meeting was held at 3-30 p.m.

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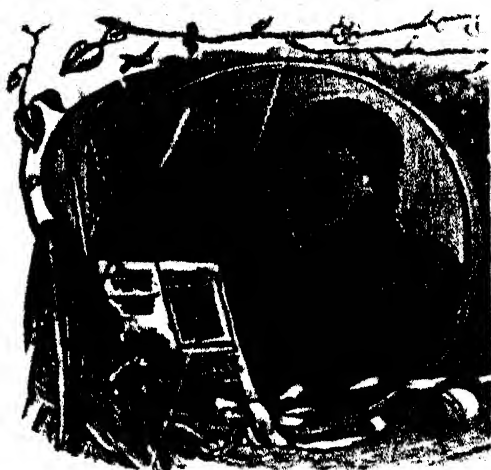
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THE Calcutta University Magazine.

A Monthly Newspaper and Review.

VOL. IV, No. 12.

DECEMBER 1897.

Price Three Annas.

NOTES AND NEWS.

OUR General Secretary, Mr. C. R. Wilson, we are glad to announce, is back from leave, and has taken over charge of his office from Mr. J. H. Gilliland. Mr. Wilson is now acting as Principal of the Patna College, and, as at present arranged, he will continue to discharge the duties of his office as our Secretary from Bankipore.

OUR sincerest thanks are due to Mr. Gilliland, who very kindly acted as our General Secretary during Mr. Wilson's absence. As we said at the time, this is a clear indication of his strong sympathy with the aims of the Institute and of the keen interest he takes in everything affecting the welfare of our student community. We can ill afford to spare the valuable services of such an enthusiastic worker and experienced educationist, and we part with him with the sincerest regret.

The coming Solar Eclipse. *Nature* publishes the following details:

"Owing to the presence of the plague in some parts of the country near the line of central totality several parties intending to observe the total Solar Eclipse of January 22nd next have had to make new arrangements. At present the following seems to represent the locations of the several parties on the central line. The most western station will be occupied by Sir Norman Lockyer with his party, backed up by the officers and crew of one of Her Majesty's ships. Karad, the next station to the east, lying on the Southern Mahratta Railway, will be the place of observation by Prof. Michie Smith with his party from the Madras Observatory. Where the central line of totality cuts the road between Nagpur and Seoni, Dr. Copeland will take up his position. Still further eastward, at Buxar on the Ganges, will be located two parties. At another station

further along the line, it is stated that the Fathers of the St. Xavier's College, Calcutta, will make observations."

It will please all genuine lovers of science to know that a beautiful vase of Sevres porcelain has been presented to Sir Archibald Geikie, in recognition of his services to the Geological Survey of France.

A Text-book of Tea-planting and Manufacture by David Crole seems to be a valuable contribution to the literature of one of the most flourishing industries of the land. The book is necessarily technical to a certain extent. But the portions dealing with the comparative merits of Chinese tea and Indian tea, the cultivation and manufacture of tea, the vexed question of labour supply, are likely to interest a great many people. As *Nature* remarks: "There is much in it of interest to the general reader who is not insusceptible to the charms of the sovereign drink of pleasure and of health."

As we anticipated, the proposal to found a literary academy in England has given rise to an animated discussion. But the controversy is raging, not so much round the proposal to establish an academy, as round the proposed list of members. A short list of forty names had necessarily to exclude a great many whose claims to be considered competent judges of literary style and taste are indisputable, and the *Academy* which first started the proposal, seems willing to increase the number of members from forty to fifty.

By the way, we were not aware that Mr. Crole, by applying to uses—novel and unthought of—expressions which have often awakened other sentiments and strongly appealed to our hearts on many a well remembered occasion. His Wordsworthian narrative is

academy is too seriously stupid for farce and too essentially vulgar for comedy." It is useless to argue against opinions so strongly expressed.

A NUMBER of letters addressed by Sir Philip Francis to various correspondents were sold in England the other day. We are told that they afford no clue to unravelling the mystery of the letters of Junius. So the question of the authorship of these famous letters still remains hidden in obscurity.

It is very gratifying to us to note that the *Journal of Education* is practically at one with us in what we said last time on the Professor's address. In one of its recent numbers, the *Journal* says:—"The Professor would do away with competitive examinations, and here in principle, we sympathise with him. Unfortunately, no one has yet discovered a substitute, and his alternative scheme is absolutely unworkable. He would have teaching bodies throughout the country nominate to vacancies in the Civil Service in proportion to the number of their pupils, where would the private teacher come in? This single objection is fatal."

MR. GLADSTONE thus writes with reference to some published "Memories of Charles Dickens":—"I recognise Dickens as a great fact in the literature of the century. But it made me angry to read somewhere that Dante was as familiar a name in Florence as Dickens in London."

It will amuse our readers to know that a new theory has been started that the *Odyssey* was written by a woman in Sicily.

WE understand Mrs. Annie Steel is coming out to India with the object of gathering materials for another novel, so as to be able to give a local colouring to it. Lucknow will probably be the scene of the new story.

A WRITER in the last number of the *Nineteenth Century*, has some interesting anecdotes to tell about the trials of the poor over-worked Sub-Editor. He is often at his wit's end in trying to make sense out of the copy which reaches him by telegraph. We are told, for example, how the telegraph people once made Sir William Harcourt hold forth against "the vendor's of gloves in the West End." Naturally enough the

in the West End, which after all turned out to be the real phrase used. Again, a story is related about one of John Bright's speeches. We remember to have seen the story in print somewhere else, but it certainly bears repetition. Bright was once addressing some school boys, "and the expression, 'my dear little children' occurred so frequently that the clerk in telegraphing it used the word *kids*; but he forgot to instruct the operator at the other end of the wire to transcribe children for kids. The speech was sent to a London Morning paper; and the Sub-Editor, knowing that Bright was noted for the simplicity of his language, concluded that kids was pure Anglo-Saxon. *My dear little kids* was accordingly allowed the glory of print, and copies of the newspaper are still preserved as curiosities."

And rightly, too, we should say; the Sub-Editor's name also we think ought to be handed down to posterity, along with this story as a remarkable specimen of a heaven-born philologist.

PROFESSOR MAHAFFY announces "the discovery of some interesting new documents on Papyrus." The first of these comes from a mummy case in the Ashmolean museum at Oxford, and is apparently a record of the crops planted in several villages, giving the acreage of each village and a few other details.

"The other novelty is a mathematical papyrus, of which the hand points to the first century A.D. With the aid of a mathematical colleague who controlled the argument and thus corrected some of my readings, I have deciphered this document, which turns out to be a fragment from a book on practical mensuration determining various plane figures from the length of their sides. Four propositions are sufficiently preserved to admit of their complete reconstruction."

This must be extremely interesting to our mathematical friends.

A VOLUME of Landor's *Letters and Unpublished Writings* has now been published. Landor is an honoured name among us, mainly through the loving labours of Mr. Sidney Colvin, the compiler of the volume of *Imaginary Conversations* in the Golden Treasury series. Mr. Colvin has shewn a wonderfully correct appreciation of the genius of Landor, and it is he who has made many of us familiar with the critical exposition of the Italian poets in his pages. The suppressed emotion of the passage which gives us Landor's comments on the famous line "That day we read no more"; or again of the passage where Spenser mourns over the loss of his young child "burnt alive," "burnt to ashes,"—we all vividly remember. We have every reason to hope that the present volume also contains illustrations of those literary qualities which we admire in Landor.

"the suppressed emotion of Landor" is a phrase to use—as many would attribute comparatively tardy recognition of his merits by

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the public to his want of emotion. It seems to us a strange thing to say that the prevailing characteristic of Landor's writings is their cold, unemotional, unsentimental nature. He himself, it strikes us, would have preferred a fit audience though few, and he had a soul which loved to dwell apart in literary preferences. But it is a question which does not concern us at present.

One or two things necessarily attract our attention as we glance through the volume. We all know how Wolfe repeated some lines from Gray's *Elegy* on the eve of his winning that momentous epoch-making victory at Quebec, and gave a mournful significance to the stanza—illustrating in his own career how "the paths of glory lead but to the grave." We all know how he said, "I would prefer being the author of that poem to the glory of beating the French to-morrow." It is interesting to note in this connection that Landor also "would sooner have written Gray's 'The Coast of Heraldry, &c.' than any other verse ever penned."

One more point. Landor attacks the insufficiency of Milton's "warble his native wood-notes wild." This line he would ascribe to Ben Jonson, and this is what he says of Shakespeare in this connection in a fine critical passage:—

"Shakespeare was no warbler, nor were wood-notes his; on the contrary, they were elaborate, and the thoughts were often farsought and quaint. Imagination, not fancy, possessed him when he made Caliban his slave, and when he possessed the heart of Miranda."

THE following passage which occurs in Lord Bowen's life by Sir Henry Cunningham, clearly shows that the last occasion was not the only occasion when the Professor had a word or two to say against the "demoralising" effects of popular education:—

"In 1893, Charles Bowen addressed a gathering of students of the Working Men's College, an institution in which he had taken an active interest. He now broke a friendly lance with Professor Mahaffy, who had been saying some gloomy and disrespectful things about popular education. He gives the Dublin Professor a little gentle satire on his undue pessimism."

THE utterances of Lord Bowen on this occasion, about the ennobling effects of education and about the differences between a real education and the sham article, are so weighty and discriminating, that we cannot resist the temptation of quoting a few of his sentences:—

"Instruction ladled out in a hurry is not education. The cultivation for market purposes of brute brain power has its uses, public and private; but the market advantages of education are not the criterion of its value to individuals or the nation. Education must not be regarded as a mere ladder of advancement and advertisement, as a means of pushing in

front of others into an inner circle, where the good things of this life are being given away. * * * Its true purpose and mission were discovered by those who conferred on learning the name of 'the humanities' based on the conception of universal sympathy with mankind. Education, touched by this principle, ceases to be a personal struggle, and becomes an illumination—a training based on the sense of human fraternity."

WE quote the *Academy*:—"A Gladstone Birthday Book was inevitable. It is now announced by Messrs. Marcus Ward & Co. Each day of the year will be accompanied by a quotation from Mr. Gladstone's writings or speeches. Mr. G. Burnett Smith will supply an introduction, although an introduction to Mr. Gladstone seems a little unnecessary. We trust that the selections are being made with care."

SOME extremely interesting letters *avant* the proposed Academy of Letters have now been published. Mr. Gladstone writes: "I am sensible of the great interest attaching to your project, but at my advanced age I find it necessary to ask to be excused from discussion on any new undertaking."

Sir Herbert Maxwell is perhaps a little too exacting and unjust, but what he says deserves to be noted: "I may be thought audacious if I pause over the first two names. John Ruskin, alas! we shall never more have even *Præterita*. If your Academy is to be a living force, it should contain no dead lions." "I have no confidence whatever in Mr. W. E. Gladstone's literary judgment: he is omnivorous and writes as enthusiastically about *The Christian* as about the *Odyssey*. Greatly as I admire his faculties in his own sphere, he is no more than a peregrine in literature."

A WORDSWORTHIAN NARRATIVE.

WRITING parodies, we should say, is an art in itself, and an undertaking in which it is not very easy to succeed. But when an old familiar poem is parodied with a purpose, and meant to be a channel for the expression of some strong popular feeling or to be a contemporary satire, the difficulties of the task are immeasurably increased. The differences we mean to indicate are well illustrated in Lowell's imitation of Carlyle and Bowen's parody of Wordsworth's *Mathew* poems for example. Bowen produced his imitation, not for the purpose of reproducing or ridiculing Wordsworth's simplicity of style, but to give a humorous expression to the feelings present in everybody's mind during the excitement of the Tichborne trials, by giving an unexpected turn to familiar lines, by applying to uses—novel and unthought of—expressions which have often awakened other sentiments and strongly appealed to our hearts on many a well remembered occasion. His Wordsworthian narrative is

a *skit* pure and simple, "at the loss of fees which his friend, F. C. Mathew, was supposed to be sustaining through his absorption in the Tichborne trial." It would be a great pity to lose this *jeu d'esprit*, so rich in fun, and we reproduce parts of it for the benefit of our readers. As chance would have it, the two friends happened to have the same name—*Mathew*—and we would not probably be far wrong if we take for granted that this accidental similarity of names first suggested the idea of calling in the aid of Wordsworth's *Mathew* poems.

OLD MATHEW.

Amid the care that never ends
We sat and held a brief.
Mathew and I—a pair of friends,
And one a withered leaf.
"And Mathew," said I, "let us talk
Amidst this noisy scene
Of the old days in King's Bench walk
When you and I were green."
"My friend," said Mathew, "all is done—
A withered leaf am I;
Last Guildhall sittings there were none
Left so completely dry."

But I since first this case began
Sit here for ever chained,
No one consults me, and by none
Am I enough retained.
My faithful clerk and I are short
Of cash; he now foresees
A sad old age—some country court
Far from the common pleas.
And if Guildhall be lost to you
Dear Mathew that will be
Since Johnny Gray is just and true
Considered in the fee.
"And Mathew, on you bench," I cried
Thou yet shalt sit as chief;
To this he gloomily replied
"I am a withered leaf."
Meanwhile about us and afar
Again arose the storm,
Kensley* and the chief at war
Each in the best of form.
Of virtue, science, letters, truth
They talked till all was blue,
Of Paul de Kock, the bane of youth,
Of Banfield Moor Carew.
If fools are oftener fat or thin †
Which first forgot their tongue;
Why all tobacco mixed with gin
Is poison to the young.
And whether Fielding is better bred
Or Sterne—so full of fun,
Poor Mathew sighed and shook his head
The will of God be done.

REMINISCENCES OF LIFE IN ENGLAND.

(Continued from the October number.)

I WILL go back for a time to Oxford, of which I shall have something more to say.

The English Universities, like most others which came into existence in remote times, were founded on the model of the University of Paris; and these bear a marked resemblance to the parent University,

so far as their early history is concerned. The origin of the two greatest Universities of the world (Oxford and Cambridge) is shrouded in mystery. Notwithstanding the zealous endeavours of the antiquaries, it has been found impossible to decide, with any degree of certainty, the comparative antiquity of either. "Some contend that Oxford was a seminary of learning immediately after the destruction of Troy; while the Cambridge antiquaries ascribe the origin of their University to one Cantaber, a Spaniard, by whom it was founded in B. C. 375." But these particulars are, I presume, speculations unauthorised by any historical facts. The opinion, which strenuously pointed to Alfred the Great as the founder of this celebrated University, has long been exploded, and no authentic record has been discovered which throws light on the foundation of the first college before the middle of the thirteenth Century; although one does come across facts tending to show that schools for the acquisition of learning, which were more of a private character, or were attached to the religious houses with which the City abounded, existed during the century.

If we compare the history of England with the history of India, with respect to the educational advancement of the two Countries, we will find that even in that rude age, so far back as the 5th and 6th Centuries, India had made advances in astronomy, mathematics and other sciences to an extent which was not attained in England till the 13th or 14th Century. Colebrook was the first European writer who thoroughly enquired into the subject of Hindoo astronomy and mathematics; and no more careful or impartial writer has written since on the subject. I will quote some remarks which Colebrook recorded over seventy years ago on Hindoo Algebra. "The Hindoos had certainly made distinguished progress in the science so early as the century immediately following that in which the Grecians taught the rudiments of it. The Hindoos had the benefit of a good arithmetical notation, the Greeks the disadvantage of a bad one. If, however, it be insisted that a hint or suggestion, the seed of their knowledge may have reached the Hindoo mathematicians immediately from the Greeks of Alexandria, or mediately through those of Bactria, it must, at the same time, be confessed that a slender germ grew and fructified rapidly, and soon attained an approved state of maturity in Indian soil."

One of the distinguishing characteristics of the English Universities is the existence of collegiate establishments, some of which were founded at a very early period. The colleges are richly endowed and hence command much greater privileges and powers in comparison to other institutions. Balliol, Merton and University were founded in the 13th Century and the following century saw four more. The object in establishing these colleges was to help the comparatively poorer class, in the pursuit of their education, to furnish them with lodgings, and to provide more effectually for the discipline of the University.

BEERBROOM, }
20th December 1897. }

G. D. SEAL,
Barrister-at-law.

(To be continued.)

* Kensale, Q.C., defended the claimant.

† These were some of the points argued during the trial.

PHYSICAL EDUCATION IN BENGAL.

By R. L. S.

(Continued from page 261.)

IN my previous discourse an attempt was made to explain that physical exercise is the chief agent of progressive bodily culture and that the place it occupies during the greater part of the period of growth and development is unquestionably the most important of all. There are, however, other important agents in the development of the human frame, such as fresh air, nutritive food, pure water, habits and occupation, and if proper attention is not paid to enable the young student to acquire a thorough knowledge of the laws of hygiene, he is apt to be misled and is sure to run the risk of committing errors in the path of life which may tend to the permanent ruin of his health. Some acquaintance, therefore, with the art of living in health ought to form a necessary part of every educational curriculum, and which is surely practically as valuable to the young student as the refinements of European literature or the hazy depths of metaphysics to which he is so eagerly introduced by his instructors. Let us, therefore, take this opportunity to draw particular attention of the student to certain very important facts in connection with the subject of hygiene.

The term hygiene includes the following special subjects:—

1st.—Those which concern the surroundings of man, such as meteorological conditions roughly included under the head of climate; the site or soil on which his dwelling is placed; the character, materials and arrangement of his dwelling; the air he breathes; the cleansing of his dwelling and the arrangements for the removal therefrom of excreta and other effete matters.

2ndly.—Those which concern the personal care of health, such as the food he eats and the water and other beverages he drinks; clothing; work and exercise; personal cleanliness; special habits such as the use of tobacco, narcotics, &c.; control of sexual and other passions.

3rdly.—Certain points not directly included in the above, such as the management of infancy; the prevention of disease; the hygiene of the sick chamber; and the disposal of the dead.

Amongst the different surroundings in which the human life is nurtured and propagated, air forms one of the most important of all the elements. Air is the prime of life. Food or water may be abstained from for a considerable time and we may have an opportunity of replacing either, should we doubt its purity or wholesomeness but the atmosphere around us, we must breathe or die. Hence the paramount necessity of having it pure. But although this is apparently so obvious, attention to its importance has been very generally omitted. People of ancient days knew little about the laws of health. They built their streets narrow, their chambers small; they huddled their buildings as closely together as possible, living few, if any, open spaces either as squares or gardens which are the lungs of a large town and without

which it must languish and suffocate. In these days of science and enlightenment our better informed generation builds their place of abodes in a more healthy manner, although among us too, there is little or no provision made for free air and our improvements are almost entirely confined to the quarters of the rich. Let our city fathers, therefore, take a note that if the town itself be diseased, nothing which lives in it will be healthy. Will all the medicines that are or shall be known to men or the penal codes and a host of other enactments of laws and regulations widen our streets one inch or make up for the want of the air of heaven?

It is pure air which our large cities especially require the most then anything else. No other immediate cause of disease among the innumerable host, which operate in large cities, is at the present day nearly so important. Others may more attract our attention and are better recognised because they are more palpable; but this invisible agent, with its insidious chemistry, saps the foundations of our being while it eludes our observation. In its subtle menstrem how many poisons enter into our frames? Every infection, noxious exhalation and destroying product of destruction by its agency, penetrates to our inmost bosoms and taints us at the core. No living thing plant, animal, or human being—can live in a tainted atmosphere, or can have health or enjoyment, unless pure air and sunshine have free admission to it. It is, therefore, a matter of grave importance that open spaces should be left at intervals in the midst of most crowded parts to serve as reservoirs of fresh air. Parks and play-grounds, simply covered with grass with a few trees here and there and whose healthy effects in decarbonising the atmosphere as shown by science, should be built and kept for the free use of the general public in all quarters of the town. To the feeling heart is there anything more delightful than to see that the healthy and happy children sporting on the grass and at every breath and every frolic laying in, stores of health which in after years shall bless themselves and the city which gave them birth? Let us then try to explain what are the properties of this important and life-giving element of nature? Air consists of a mechanical mixture of oxygen and nitrogen in the proportion of nearly 21 per cent. of the former to 79 of the latter with small quantities in addition of carbonic acid, moisture, organic matter, &c. By respiration and combustion air becomes vitiated, the oxygen diminishing and the carbonic acid and organic and suspended matter increasing. Under ordinary circumstances, the amount of impurity given off by living beings, though it varies of course with size, weight, age, sex and work, amounts to about six cubic feet of carbonic acid per head in ten hours during repose. This requires an hourly supply per head of 3,000 cubic feet of fresh air for its dilution, and this amount should be largely increased during work or in sickness. Crowded and ill-ventilated places also tend to increase the virulence and the rapidity of spread of the various communicable diseases. How many lives could have been saved every year if the people of this country had

the real knowledge of the most obvious requirements of healthy living?

The following are the remarks made by the Indian Army Sanitary Commission reviewing the mortality for 1885:—

"We learn from this table that 78 per cent. of the entire registered mortality was due to mitigable or preventable disease. It is added that during the decade 1876—85 thirty-eight millions perished in India from fevers, cholera, bowel-complaints and small-pox. Attention is also called to the fact that each of these deaths represents several cases of illness, amounting in the case of fever to attacks several times over the entire population, and to the frightful waste and national poverty resulting from this mortality and disease."

FICTION.

No form of literature is so popular in these days as fiction. It forms the usual reading of ordinary persons, who do not aspire to literary eminence or real scholarship. The old and the young, and persons of both the sexes, devour it eagerly. If we take the trouble of consulting the managers of any circulating library, we will find that the number of readers of fiction exceeds that of any other form of literature. The publication of a new novel, from the pen of a favourite author, creates a sensation equal to that produced by the happening of some important political event affecting the vital interests of the country. It may, therefore, be reasonably supposed that a few observations on the rise and development of fiction will not be out of place in the columns of this magazine.

The earliest form of fiction is represented by folklore and fairy tales. In every country, especially in Eastern ones, such as India and Persia, we find that such stories are plentiful and very popular in the early stages of the life of the nation. They exercise a great influence, in what may be called the heroic age of a nation's history. As examples, we may cite the wide popularity of such books as Grimm's Fairy Tales or Hans Andersen's Fairy Stories in Europe, and the reputation of Panchatantra, Hitopodesa, Gulistan, Bagobahar, and Alif Laila in the East. In these books, we find accounts of supernatural feats of giants and monsters; we learn a good deal of philosophy and morality from birds and beasts, who are gifted with a power of speech and eloquence, which our foremost orators might envy. I do not wish to undervalue the merits of this kind of literature. I believe that there is more of practical wisdom in *Æsop's Fables* than in any book, except *Shakespeare*. But in an age, when everybody is anxious to find out the truth, and when even a little boy on hearing a new story asks "Papa, is that true?" this form of literature cannot wield a power over the minds of men; it therefore gradually ceased to be produced except as regards some books of nursery tales written for juvenile readers.

The aim of all kinds of fiction is to inculcate lessons of morality for the benefit of its readers. The drama, which is the second kind of fiction we

will consider here, is eminently fitted to carry out such an end. It analyses human character, human thoughts and passions, by the speeches of its various actors. The drama was immensely popular in the sixteenth and seventeenth centuries. *Shakespeare* and *Ben Jonson*, *Cornellie*, *Racine*, and *Moliere* will live as long as this world lasts. These works will be read by thousands with profit and pleasure, and they will draw, from those classic pages, lessons of wisdom and morality to guide them through the difficulties of this world. But the influence of dramas has declined considerably in England in recent times. There has been no great dramatist in England in the present century, although many great poets, such as *Byron* and *Tennyson*, have written dramas which are, however, not of great merit, and will scarcely be remembered by posterity. The plays that are generally enacted, in these days in an English theatre, are generally written by the manager of the playhouse, and are merely adapted to the tastes of the audiences and possess no literary merit whatever. The drama has been replaced by the novel as the most powerful form of fiction. As a matter of fact a novel and a work of fiction are generally supposed in these days to mean one and the same thing. We have, however, used the term fiction in its more general and literal sense, and have included novels as a particular form of literature of that kind. Novels are a more elaborate species of composition than dramas, and afford an ampler scope for the development of character. Had *Shakespeare* and *Ben Jonson* lived in these times, it is very probable that they would have written their best works in the form of three-volume novels, rather than that of five-act dramas. In a novel, the author can describe natural scenes and battles, and thus make the work more attractive. But in a drama, there is greater scope for the display of eloquence; one cannot insert the speeches of *Hamlet* in a novel. But the average novel is a better form of literary production than an average drama, and hence its popularity over the other.

Novels are of various kinds, and should be considered under various heads. The historical novel, the chief type of which is the works of *Sir Walter Scott*, takes up a historical event and enlarges on it by inserting a number of imaginary things, so as to make it attractive and interesting. It serves to make history popular, and imparts information to people who have not the patience to go through the big volumes in which histories of particular periods are written. The great Duke of Marlborough had the candour to acknowledge that all that he knew of English history was derived from *Shakespeare's plays*. And after all, how much history have we not learnt from *Scott* and *Dumas*?

The society novel of which *Thackeray's* are the prototypes, paints society as it is, and points out its vices so that they may be remedied. But *Thackeray* is more of a satirist than a writer of novels, and the cynical humour, which he displays in his writings, sometimes is carried to excess, and thus fails to produce the desired effect.

The novels of George Eliot, Mrs. Gaskell, Miss Edgeworth, and Jane Austen belong to one school, and describe rural life and its advantages. They display a serious and healthy tone and can be read by our young men with profit.

In recent times, a new school of novelists has arisen under the name of the realistic school. The leader of the school is Emile Zola, a French writer of considerable reputation, who professes to describe human life as it is, and to make a thorough dissection of human character by minute psychological analysis. His books, although possessing literary merit of no mean order, are disgraced by an obscenity, to which it is difficult to find a parallel. His lesser imitators, while not possessing his literary talents, surpass him in his defects. The works of these novelists should be avoided by our young men as pernicious and dangerous reading.

There is another class of novels which is called sensational. They generally relate some thrilling stories, such as of murder or some other crime, or some detective stories. Although not so objectionable as the realistic novels, they are not wholesome reading for our students.

The question whether our students should read novels has been discussed on several former occasions. Extreme moralists of the puritan school consider novels to be very injurious reading to our young men. On the other hand, a great many people consider that there is nothing very dangerous in novel reading. My humble opinion is that, considering the fact that our students are a hard-worked set of persons with very few opportunities of amusing themselves, there cannot be any serious objection to their reading novels now and then. Good novels, written by authors of reputation, will help to improve their style and give a healthy tone to their lives. Who will deny that the character of Daniel Peggotty, for instance, in "David Copperfield," affords a good illustration of high moral character, from which our young men can draw admirable precepts? On the other hand, they must not indulge in novel reading to excess, and must not, as is unfortunately often the case, read bad novels, because they act like poison upon their moral system. A judicious selection of the best novels read with proper care may do a good deal of good to our students and afford them reasonable recreation after their hard work at the University Examinations.

JNAN CHANDRA RAI,
Senior Member, C. U. Institute.

LITERARY NOTES.

The sequel to Mr. Anthony Hope's *The Prisoner of Zenda*, begins in the December number of the *Pall Mall Magazine*.
A sequel.

A new story of the French Revolution.

The *Century* will publish a new story of the French Revolution called *François*.

Matthew Arnold.

MATTHEW ARNOLD's *Friendship's Garland* has been re-issued by Messrs. Smith, and Elder.

We notice the publication of a book called *England to an Indian Eye* by the Rev. T. B. Pandian; but we have not had the pleasure of coming across a copy of the book or reading a review of it anywhere yet. Books of this class, however, are apt to be disappointing; even Mr. Malabari's similar performance, we are afraid, was not a conspicuous success.

A new novel by H. S. Merriman begins with the January number of *Harper's Magazine*, and we understand that the same number will discuss Tennyson as the interpreter of Nineteenth Century thought and feeling.

DR. DARRS, the medical adviser of the late poet laureate, is supposed to be the author of the article on Tennyson which appears in the current number of the *Quarterly*.

THE announcement that Mr. John Morley is about to atone for his long silence and intends to publish a volume on contemporary politics, will be hailed by a large circle of admirers of the right honourable gentleman. As we had occasion to remark some time ago, the world of letters will ever rue the day on which Mr. Morley chose to desert the student's bowler to wander in the thorny paths of politics. Let us devoutly hope that the coming volume will make amends for everything. It is unnecessary to mention that Mr. Morley hopes to discuss his subjects from the point of view of the political philosopher and not of the ex-minister.

SIR LEWIS MORRIS is the author of an interesting essay on *The Disease of Laughter* published in the *Forum*. Sir Lewis evidently had some one in his eye when he penned the following lines:—"When I read them I cannot help wondering how the old lion (Thackeray) would have liked to hear his own roar reproduced, as it were, in falsetto and ending in the polite little snigger which is almost inevitable in these productions. It is Thackeray no doubt, but with a difference—with quite as much classical learning and power of literary allusion, with much graceful badinage, and not unfrequently a pleasant subacid humour." As the *Academy* asks there is an attack here on somebody. "Who can it be?"

MR. WATSON'S new volume is called *The Hope of the World and other Poems*. We understand it will include "The Unknown God" and his "Ode in May."

"POETRY—A CRITICISM OF LIFE."

BY SURKSH CHUNDRRA GHATAK, B.A.
(Continued from page 318.)

Is this poetic merit to be sought for in the sense—the idea,—which in Wordsworth raises before the mind's eye, in the one case, the picture of the mountain tops flashed with the rays of the morning sun, the azure sky smiling and spreading above, the liquid ocean extending calmly below, and reflecting the crimson hue of the rising sun; and in another, the idea of a heavenly home from which trailing clouds of glory we have come here to earth;—which in Shelley paints before us the forest lake with the reflection of trees on its surface, not a blow or gale stirring its level,—and which in Spenser reflects before the eye the enchanted island whose lulling, voluptuous beauty no

artist's pen could paint with softer touch or in more exquisite hue,—is it in this idea that the poetic merit is to be sought for? Yes, for it is the idea which moves us ultimately, and if the idea is that of a *scenery*, it inspires us with its charm and beauty, if the idea is a moral *lesson* it is imparted to us. But is this idea everything in poetry? Would the effect be the same if we were to take away the energy and the emotion, the sound and the rhythm with which the pictures and the lessons are painted and imparted? No, not so. The idea is there with all its native force, but there is the poet's burning zeal, there is the poet's soft and delicate touch, there is the poet's rhythmic movement, and these go to the perfection and the concentration of the ultimate impression. The harmony of words, the music of delicate sounds, the rise and fall of the cadences, the nice distribution of colours, all the various ingredients which constitute artistic skill—lend their aid to the vehemence and energy of the poet's emotion, and result in that *complex effect* which it is the aim of poetry to produce, and which leaves the enraptured reader in doubt as to what it is to which exactly this ecstasy is due. Through this complex effect of sounds and sense and rhythm the scene inspires, and the lesson is imparted; thus, through this effect poetry fulfils its lofty calling—it inspires and teaches us. The poet himself hardly knows it, it is his heart that is kept awake,—and he feels but the presence of a pure, heavenly delight in his soul, a rapture and ethereal ecstasy in his bosom, when his imaginative sympathy has transferred him into the lifeless image that moves his feeling and enkindles his intellect. The poet's imagination raises round him a floating dream-land with—

“—More pellucid streams,
An ampler ether, a diviner air,
And fields invested with purpureal gleams;
Chimes which the sun who sheds the brightest day
Earth knows, is all unworthy to survey.”—

Behold through the phantasmagorian shows of this dream-land, the poet surveys this actual world of ours, and, with emotion and feeling as guides, his intellect scrutinises into the ‘life of things,’ penetrates into and interprets the charms of Nature, discovers and explains the Truth which is denied to the common multitude, and when the poet's soul comes in vivid contact with Truth, or Fact, or Existence, it takes it home with more than common intensity. Out of that meeting of the soul and its object, out of that union of the poet's penetrative imagination and the Essence of Natural Beauty and Truth, arises a state of thrill and joy, a Rapture and Ecstasy which are not of Earth. The unconscious artist, living in feeling and emotion, with an intellect enkindled by these alone, forgetful of his individuality in his sympathetic transformation into an ideal existence becomes conscious of this Thrill and Joy and recognises this to be *poetry*. Thus the poet's real mood, his ultimate end and aim, need only to be sought for in this state of ecstatic emotion at times, or of philosophic calm at others—“seeing into the life of things,”—an existence in a world beyond this one of din and rattle,—a mind unconscious through sympathetic transformation,—a heart and soul filled with heavenly delight in the presence of nobler sights, an eye fixed on the better and spiritual side of things, on the Essence of Beauty and Truth which unfold to him a critical survey of this world with its multiform life and work. Thus the poet, though he does not set himself down to interpret, does really interpret life through the scene that inspires us and the lesson that is imparted to us. Thus then, Poetry inspires and teaches us, and we shall see how through that inspiration and teaching it interprets life to us. That tranced mood of ecstatic delight which makes the poet forgetful of himself moves us through this inspiration and lesson to a state or existence akin to their own, it enkindles our appreciation of beauty in all forms, and as on a fixed gaze on these forms of beauty, the narrow bounds of time and space fade away, the dawning blaze of the spirit of beauty—Eternal and Infinite—begins to flash on our view, and we, like the poet, lose ourselves “in fields of purpureal gleams where more pellucid streams do flow.” The light that was in the poet's breast alone, the Thrill and Joy that was delighting the poet alone, bursts out in floods of harmonious rapture, pregnant with the purity of an ideal life, works upon that fibre of our moral nature which is akin to the sense of beauty, and thus raises our moral being to that lofty and elevated atmosphere from which the petty concerns

of animal existence are lost in the dimness of distance, and a love for Man, and Nature and God reign supreme in the domain of our mind and soul.

Among critics whose conceptions of Poetry we have cited above, Mr. Matthew Arnold stands pre-eminent, both for his accuracy of statement, and his authority as one of the greatest of modern critics, and, as we hear him say, “that poetry is the most perfect speech of man, that in which he is nearest to being able to utter the truth, and, as we hear him pronounce, “poetry” as essentially “a criticism of life”—the motto which we have taken for our subject we may do well to pause and examine a little more accurately into this conception of Poetry. The question of life is with him as with us a question of morality,—not that “narrow and false” morality which “is bound up with systems of thought and belief which have had their day,” and grow tiresome when “tailed into the hands of pedants and professional dealers.” With him sweet words and harmonious rhyme do not constitute poetry, unless, the essence,—the substance of it deals with an application of ideas to life and helps the solution of the great question of ultimate morality,—the question, viz., ‘How to live?’ This leads Mr. Arnold to council to two fundamental ideas in poetry, of which one alone is the surest test of the poet, the other appears to be regarded by him as a test less of the poet than of the painter and the artist,—the ideas, viz., first, of the naturalistic interpretation of the beautiful; secondly, of the spiritual interpretation of life. Now, if the poet, as Arnold thinks, is a ‘critic of life,’ if his high vocation demands him to dive deep into and solve the grand problem of ‘how to live,’ those who come under the scope of the second idea alone can rightly be termed poets, and those who come under the first fall short of that high application. Admitted that there are many passing under the name poets who do not elicit in their writings, the slightest spark of originality the least appeal to the feelings and emotions, the minutest advance to a noble conception, and with whom poetry is nothing but a patching up of jingling words culled from an encyclopaedia of poetic phraseology, and writers such as these are rightly purged out by this hard test from the category of poets. But does not this absolute test include in its sweep acknowledged poets who have dived deep into the beauties of nature, and whose ‘charming verses elicit that feeling and emotion with which, for their very ‘love of humanity,’ they would fain take us away from this troublesome world into the ideal world of their own creation—poets such as Spenser and Thomson, such as Keats and Shelley? I feel as if I see just now the sneer of critics at this mention of Shelley in connexion with ‘love of humanity,’ and if it were not for fear of an unnecessary digression, I could stop and explain how the phrase applies in Shelley's case. How can Shelley—the man full of queer thought and ideas, full of dreams unrealised and unrealisable, full of a spirit of revolt against everything human,—society, manners, etc.—how can such a man be talked of as a ‘lover of mankind?’—A natural question this! Suffice it only that when we enter deep into the soul of the man when we hear him, burst out in lofty verse in his skylark and Prometheus, we feel as if beneath the rebellious exterior there throbbled a loyal heart within,—a heart full of love for humanity, of aims to take his beloved brother away into an ideal world better than this, and untied by the conventional rules of this. But this was only the poet's dream, it was never realised,—and hence, the unsocial exterior of the man, hence his solitariness, and what many will call his eccentricity! Looked at from the internal point of view he is a poet, a philosopher, an idealist; looked at from the external, he is a unique figure in society and history, a most dazzling impersonation of eccentricity that has ever lived. But to proceed. If the ‘Criticism of Life’ were to mean the furnishing of a set of rules which may be useful in this life, then, as we have said, such poets as Spenser and Thomson, as Keats and Shelley, would have to be expelled from the list of poets; for none of these has taught a lesson which furnishes the set of rules required, that is, if they have taught anything, they have taught nothing which applies, or, as Arnold would think, in their case there is no application of ideas to life. I quote some passages from each of these poets to illustrate the characteristic force and vigour of their style, the richness and splendour of their ideas, and the exquisite touch of their art, and leave it to you to decide whether productions such as these can afford to be expelled from the gallery of poetry.

Listen to the voluptuous pathos, and look at the languid brilliancy of fancy exhibited in the following:—

"There the most dainty paradise on ground
Itself doth offer to his sober eye.
In which all pleasures pleasantly abound
And none does others' happiness envy:
The painted flowers, the trees unshooting bays,
The daisies for shade, the hills for breathing space,
The trembling grasses, the chrystal running brook;
And that which all fairer works doth most disgrace,
The art which all that wrought appeared in no place."

Do we not miss for the moment the real nature of the bird,
In the music which lulls the senses into a deep oblivion?

Look at Thomson describing the glory of the rising sun and
through the beauty of the phenomenon looking into the soul
of Beauty:—

"Yonder comes the powerful king of day;
Rejoicing in the East, the beaming cloud,
The kneeling shore, and the mountain's brow
Bathed with fluid gold, his near approach
Betoken glad. Lo! now, apparent all,
Aslant the dew-bright earth, and colour'd air,
He looks in boundless majesty abroad,
And sheds the shining day, that burnished plays
On rocks, and hills, and towers and wandering streams.
High gleaming from afar, Prime Summer Light!
Of all material beauty first and best!
Effulgent divine! Nature's resplendent robe!
Without whose vesting beauty all were wrapt
In unessential gloom; and thou, O Sun!
Soul of surrounding worlds! in whom best seen
Shine out thy Maker, may I long of thee!"

What a splendid conception, a noble image!
Think again of Keats singing of 'Elysian lawns'—

"Where the daisies are rose-scented,
And the rose herself has got
Perfumes which on earth is not;
Where the nightingale doth sing
Not a senseless, transient thing,
But divine everlasting truth;
Philosophic ruminations smooth;
Tales and golden histories
Of heaven and its mysteries—"

Look at Shelley painting, with a masterly hand, the harmony of
universal nature—

"Now all the tree-tops lay asleep
Like green waves on the sea,
As still as in the silent deep
The ocean-weeds may be.
How calm it was the silence there
By such a chain was bound,
That even the busy wood-pecker
Made stiller by her sound
The inviolable quietness."

There seemed from the remotest seat
Of the wide mountain waste
To the soft flower beneath our feet
A magic circle traced,
A spirit interlaid around,
A thrilling silent life."

If poetry such as this is to be expelled from that category
because it teaches us no human lesson, I do not know how rich-
ness of imagery, brilliancy of fancy, and harmony of verse can
have any claim to do credit to the poet's gift. If these poets
do not teach, at any rate they inspire us, and we have seen how
teaching and inspiring indicate the aim and object of poetry.
Thus if we widen the idea of poetry so as to include the fact of
its inspiring and the fact of its teaching, we may after all arrive
at a solution of our difficulty.

We have to indicate the difference between our position and
Arnold's. The tests of poetry laid down by Arnold, viz., that it
is a naturalistic interpretation of the Beautiful, and that it is a
spiritual interpretation of Life, are two distinct standards, or if
not altogether so, the first may lead to the second, and until it
does so it cannot be a sure test of poetry. It is taken for granted
as it were that unless a poet has satisfied the test, viz., that

of teaching, he cannot be a poet, if the interpretation and
criticism of life mean the teaching of the rules of 'how to live.'
In our sense, however, the standard is not absolutely fixed in the
idea of teaching, and, if a poet by his naturalistic interpretation
of the Beautiful inspire us so as to enable us to realise the spirit
of Beauty and Truth, he can lay a legitimate claim to the title
as any who satisfies the test of spiritual interpretation. Be it by
means of Beauty or by means of a lesson of Life, be it by means
of inspiration, or by means of teaching, it is the ultimate effect
that is to be the test of poetry, it is the complex force of sense,
and rhyme, and sound, as we have said that is to 'test the poet's
excellence.' The question is how much do we learn of the spirit
of Beauty and Truth, and how far are we inspired towards the
appreciation of Beauty and Truth. It does not matter whether or
not Spenser or Thomson, Keats or Shelley teach us any worldly
lessons, it does not matter whether they deal with the application
of ideas to this mortal life, one thing is certain that they have a
lofty tone, an elevated ideal of life, which inspire us and move us
towards the appreciation of Beauty and Truth. There is an idea
in the poet's mind, be it real or visionary, a scene or a lesson or
a sentiment. A feeling of Thrill and Joy clothes this idea or senti-
ment and touches that innermost core of the heart which is akin to
Beauty or Truth. This first crude conception is worked upon by
the poet in harmonious language and in artistic touches of colour,
and the complex effect is communicated to us, acts upon the
æsthetic fibres of our moral nature, and leads to the sympathetic
appreciation of the essence of Beauty and Truth. This is
what is sought for in poetry, and, as the appreciation of Beauty
and Truth are of such purpose to life, poetry is a Criticism of
Life. But what does this criticism of life mean?

The moral is the essential aspect of life, and in it lies the true
home of poetry, and poetry deals more with the moral as it
deals more with life. The theory of Goethe that "poetry is
morally indifferent" applies not to the moral substance of life
but only to the conventional morality of the schools. And
again, it is not meant that poetry should not reflect Good and
Evil, but only that the poet must not comment upon them. Good
and Evil should be represented in their proper colours, and the
world should be left to distinguish this from that. If the moral
is the essential aspect of life, then criticism of life must mean
the 'moral substance of life,' and the moral substance of human
nature is the 'soil upon which true poetry grows.' What then is
the moral substance of life, what is it that gives colour and tone to
the individual life of the man? Let us look round and think.
Disobedient hate, cruelty and worldly cunning give colour and tone
to Shylock's life; smooth-faced villainy, wily subtleties and dark-
ness of soul give colour and tone to Iago; treachery and fiendish
bloodthirstiness mark the life of Macbeth; while, valour, love,
suspicion and volcanic passions mark the tone of Othello's career,
and these traits indicate the moral substance of their lives.
Again, love, pure heavenly, romantic love—is the moral substance
of Romeo and Juliet; blind, passionate love marks the moral sub-
stance of Antony and Cleopatra; honesty, frankness, fidelity
give the moral tone to Cordelia; a soft, silent attachment fills
the heart and soul of Ophelia; unselfish, pure, deep devotion
indicate the moral tone of Imogen and Posthumus; while the
meek, unselfish love of Desdemona, and her womanly devotion to
her lord paint her almost in an Angelic hue, and draw a silent
tear from our eyes for her pathetic end. In the case of every
one, not only in drama, but also in life, and I have taken these
instances because they are admittedly so life-like, in the case of
one and all, there is something admired, something loved, some-
thing longed for, and the sum of the desires, affections, hopes,
aims and aspiration of the man constitute the great fact by
which he lives, 'make up the moral substance of each man's life,'
and constitute the 'spiritual atmosphere' he breathes. The world
of sense may have no place for them, the intellect of unsympathe-
tic men may have no insight into them. The feelings of the
heart, the aspirations of the soul, the cravings of the bosom may
have a home, permanent, secure and stable, beyond the transi-
tory world of sense. The eye may not have seen it, the ear may
not have heard of it, but contemplation and meditation unfold
its ideal bounds before the poet's mind. Yes, the poet lays
hold on the unseen world by contemplation and meditation,
sees the vision of the Beautiful, the Good, the True—

"Things more true and deep
Than we mortals dream,"—

and beyond this, he cannot, he does not, seek to go. The world may not please him; he may see the pain of life, and 'pine for what is not'; the world may not listen to the 'harmonious madness' flowing from his lips, and may not 'sympathise with his hopes and tears,' and his 'unbidden hymns' may at last die in his breast 'staging of saddest thoughts' alone. But the poet who has seen the vision of the Beautiful is no pessimist if only he unfolds the ills of life; he deals with life, because he deals with the essential morality of life; he *inspires* us to realise the sight of the Beautiful and the Good, and fulfils the poet's function—a 'criticism of life.' Truly, has it been said, "if Religion shows the mysteries of life by leading us to the Unseen through Conscience and the Spiritual affections, Poetry does so through contemplation and emotion." Taken in the sense of *teaching a lesson of life*, 'Criticism of Life', thus becomes an unsatisfactory definition of poetry, taken as comprising the sense of inspiration. 'Criticism of Life' connotes the real import of poetry. Try all the ecstatic utterances of the poets of the world by this test and only the mere versifiers will be purged out, for they have not the least spark of inspiration in them; look into the true poets—they will all come up to the standard. The world can afford to lose the mere rhyming versifiers, but holds dear to its bosom the prophet who sings the music of his soul.

This 'Criticism of Life' then which is worked through Inspiration and Lesson is effected by some poets by means of (1) Inspiration alone, by others by means of (2) Lesson alone, by others again, by means of (3) both Inspiration and Lesson, and in these last we find all the requirements of poetry fulfilled, for in them there is a nice equipoise of Energy and Art, and the Lesson finds an adequate garb in the artistic form. It is for us to classify poets as far as possible under these several heads, and to judge of the success of each by means of the complex effect he has produced in his own department, and not by trying him by any canon outside his sphere. If he has succeeded in the criticism of life, he has succeeded in the moral substance of life, how far he has *far-land* feelings, the *travels* of the human heart, and the nobler instincts of the human soul—that will be answered by the result he has achieved in his own department, his 'Criticism of Life' is in that.

Now this classification is an extremely difficult task, nay, an exact classification is almost an absurdity.

For in literature we cannot have that hard-and-fast line which we have in science; the former deals with ideas, the latter with facts. But yet, as our present purpose requires it, we attempt a sort of rough classification of poets into these three groups,—one with Spenser, Thomson, and others in its roll; the next with Milton and others; the last with Homer, Shakespeare and others. We shall attempt to illustrate our remarks. First then poets of 'Inspiration,' poets whose power of the criticism of life lies in the force with which they inspire the readers towards the appreciation of Beauty and Truth.

Of Spenser's mastery over the melody of language, over the harmonious blending of notes, over the nice combination and distribution of colours, of his power of moving the ear and the heart and touching the soul, we have already an illustration before. Of Shelley we have said much, yet in passing we cannot but observe the deep tone of melancholy that breaks forth through his poetry, the poet's high ideals unrealised, the sadness and unrest that beset him in life. When he asks the skylark what fields and lawns he must have seen which have inspired him with music as divine, when he wants at least 'half the gladness' of the skylark's heart that the world might listen to his plaintive song, when we hear him cry "Less oft is peace in Shelley's mind, than calm in waters seen," when he thinks of creating from the visions of fancy "forms more real than living man—Nurslings of Immortality," and when we hear him utter in deep despondency—

"Out of the day and night,
A joy has taken flight;
Fresh spring, and summer, and winter hour
Move my faint heart with grief, but with delight
No more—O never more!"

We are moved to feel as it were the poet's grief—nay, we are moved to the deepest pathos.

When Keats praises the 'happy insensibility' of trees who do not know of their falling leaves in winter, when he ends his 'Human Seasons' with—

"He has his winter too of pale misfeature
Or else he would forego his mortal nature,"

when he says—

"Beauty is Truth, Truth Beauty—that is all
Ye know on earth, and all ye need to know,"

he utters a moral idea, an idea touching the substance of Beauty and Truth, and so the 'moral substance of life.'

Shakespeare's early productions—his *Pericles* and *Lucres* display this same colour and music, this same fire and energy which inspire us to the perception of the real man. True, we have here and there a smack of his youthful irregularities of character, his rather voluptuous conception of love and beauty, but in those outbursts of passion, in those touches of tenderness, in those ideal pictures of beauty, lay the first rudiments and the keystone of the future poet.

Mr. Swinburne reminds us of Shelley once more. The same rush and glow, the same energy of conception, the same command over the resources of the language, and the artistic turn of the metre seem to revive again in this splendid poet. He inspires and elevates, and comes up to the standard of the real poet.

But if the strength of inspiration does credit to the poet's power, if the march of rhythm, the sound of music, the splendour of colour can enrich the poet's art, then let us turn to the great fountain-head in the South from which Spenser and Shelley and Keats drew their models. It is the Italian poetry. The azure sky, the soft refreshing breeze, the balmy sweetness of fragrant flowers, the prattling of murmuring brooks, the pure green of olive leaves, the blue waves of the Mediterranean—these give birth to the "radiant pictures" and "vigorous personae" of the Renaissance, and made Italy "the dream-land of her high fancy." Out of the clear springs of poetry that gushed forth in the romantic dreams of Petrarch and Boccaccio, arose the poetry of Spenser and Shelley. My present scope does not permit me to dwell in its *any* of these poets at length, but yet for the *illustration* of the subject, I quote a few lines in Mr. Symonds's translation.

Observe the delicate touch in the following passage from a Ballata written by Poliziano, the Renaissance poet of Italy, where a lady is lamenting—

"One only comfort soothes my heart's despair
And 'mid this sorrow lends my soul some cheer;
Unto my lord I ever vowed fair
Service of faith undented, pure and clear;
If then I die thus guiltless, on my bier
It may be he will shed one tear for me."

There is another poem, the Fable of Orpheus, which is known to many of us, yet the charming tale seems to have lost none of its freshness, and, as an illustration of Italian art and genius, I am tempted to run through the story, and quote some lines here and there from the translation which seems still to retain much of its original music and pathos.—Thyrsis comes and speaks to Aristæus, the shepherd-boy, of Eurydice, wife of Orpheus, a "gentle maiden" whom he had "espied plucking wild flowers upon the mountain side." She was "modest in her pride," with a face sweeter than that of Venus herself,—

"She speaks, she sings with voice so soft and rare
That listening streams would backward roll their tide;
Her face is snow and roses; gold her hair;
All, all alone she goes white-ramentad."

Aristæus finds her out. She flies away. The shepherd pursues her; and, when next we see her, lo there—

"Eurydice by yonder stream lies low;
The flowers are fading round her stricken head,
And the complaining waters weep their woe.
The stranger soul from that fair house hath fled;
And she—
Untimely plucked lies on the meadow dead!"

A snake had stung her suddenly as she was flying from the shepherd swain. Yes, her prayers were heard by Diana herself. Orpheus is mad with grief. He feels as if his music has lost

tones, as if all Earth has become a void to him. He is
 loosed to go down to Pluto's realm, and see if he could gain
 her back.—

"With tearful songs and words of honeyed woe
 Perchance will Death be pitiful."

Lo, harp in hand, he seeks the lower regions. He stands before
 the gate. "Open, open, hell's adamantine door," he says, and the
 music of the harp, the song of the poet melt the bolts away.
 He is in Pluto's presence, he is singing, he is playing on the
 harp. Hell itself loses its horrid feature, and the groans of the
 tortured are lulled into silence in the harmony of music. Proser-
 pine is moved; Pluto is moved; Orpheus pleads to have his
 wife back—

"Give back, give back my hope one little day
 Not for a gift, but for a loan I pray"

Yes, love and music gain at last. Orpheus gets his wife back
 But he is told not to turn back and look at her on the way.

Behold, they are going out of Pluto's realm, Orpheus in front
 his wife following him. The poet who had moved the heart of
 Death himself casts one wistful look at his wife, and back
 Eurydice, his beloved wife, cries—

"Ah me,
 I am torn from thee by strong fate.
 I am no longer thine own,
 In vain I stretch these arms. Back, back to Hell
 I'm drawn, I'm drawn. My Orpheus, fare thee well!"

I know not if anything can be sadder or more pathetic!

Let us now turn from Italy to Greece, and look for this poet's
 inspiration in the writings of Pindar and Sappho. The lyric
 grace of Pindar, his vehemence of expression, his stirring thoughts
 and burning energy that gave life and splendour to his
 still long & the rapture with which he sang of the
 leader of the chorus—these are the qualities that
 still resound his high place among the poets of
 Greece. But then we find that Sappho's
 lyric—her "purest impersonation of lyric
 song soft and gentle, bound together with the
 most exquisite song that had flowed from
 "too few," exclaims Edwin Arnold, "too few,"
 music, for all these ears which have heard the
 poetry, are the echoes that still survive of her delicious singing."
 We are constrained to read the fragments of her poetry that
 remain only through the translation, though we know that her
 verse like the plant mentioned by Milton, which bore its "golden
 flower" only in its "own soil" is like the "white Lesbian roses"
 which lose their scent when transplanted to other soils.

Here is a fragment of her music, sounding so much like the
 delicate note of an Eolian harp—

"Hesperus brings all things back
 Which the day light made us lack.
 Brings the sheep and goats to rest,
 Brings the baby to the breast."

"It breathes," says Edwin Arnold, "of the calm island even-
 ings, when Lesbos lay shadowed upon the sleeping sea; the star
 of dusk gleaming upon her quiet villages, the vineyard gates
 just closed, the flocks returning, the families gathering for the
 homely meal and the happy sleep!"

And again—

"Love torments me once again,
 Sweetly bitter, sadly dear,
 Binds me with a rosy chain,
 Hard to break and hard to tear."

If the translation moves and inspires us so, how much then
 would do the original compositions into which she threw all her
 richness and passion of the soul, all her love, for nature, all her soft
 and tender sense of music! But, "too few," alas! we exclaim
 with the critic, "too few" are these echoes from the strings of
 her long silent lyre, to quench the thirsty heart!

(To be continued.)

CORRESPONDENCE.

[N. B.—We do not hold ourselves responsible for the opinions
 expressed by our Correspondents.—Ed., C. U. M.]

A SHORT SKETCH OF THE FOURTH DIMENSION.

(Continued from the August number.)

Riecke "Die Rechnung rint Richtungszahlen"
 (Stuttgart) 1856.

Frischauf "Elemente der Absoluten Geometrie,"
 Leipsic 1876, page 33.

Clifford's Lectures and Essays, Vol. I, p. 317.

Clebsch "Untersuchungen über Geometrie. Edited
 by Dr. F. Lindemann, Leipsic, 1875.

Hinton "Scientific Romances." Dr. Victor Schlegel,
 "Neben den sogenannten vier-dimensionalen Raum."
 Zöllner, "Transcendental Physics." Clifford, "Com-
 mense of the Exact Sciences." Scallo, "Concepts
 of Modern Physics." Tait's "Recent Advances in Phy-
 sical Science." The "Monist," Vol. III, No. 3, Article
 by Professor Hermann Schubert.

"Flat-land" published by Robert Bros., Boston, C.
 F. Gauss "Briefwechsel mit Schumacher."

CALCUTTA:

K. K. ROY, M.A., B.L.

17th August 1897.

My dear Sir,

but only to

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into small space as well as the general clearness and precision with which it has been conveyed. In a few places, however, I am inclined to think that the learned writer is likely to be misunderstood or misconstrued by merely Euclidean readers. It is true that the subject itself, even as treated by some of the best thinkers, is not free from obscurities and contradictions. A most fatal difficulty stands out at the very threshold of the subject. According to Kant, geometrical truths are intuitive, i.e., the truth of Euclid's geometry or rather of the fundamental axioms of Euclid's geometry intuitively holds in the human mind. If so, no other geometry could possibly be, no other axioms save those of Euclid's geometry could claim to be, correct; Lobatschewsky must have suffered from a sort of intellectual aberration when he wrote his curious geometry, where the sum of three angles of a triangle is less than two right angles and an infinite number of parallels can be drawn to a given straight line through a given point. Yet nobody can find a flaw in Lobatschewsky's logic. Beltrami has even applied some of Riemann's conceptions to elucidate Lobatschewsky. According to Helmholtz, Kant is wrong. The greatest scientist of the age is listed against the greatest philosopher. According to my humble opinion, if I may be pardoned for giving it expression, Kant's doctrine is the right one; for, I believe, that there is a synthetic way of deriving the so-called non-Euclidean geometry from Euclidean geometry. It may be pointed out that each side of the question of whatever kind

we are dealing with, I should like to offer a few words of explanation.

Your four-dimensional geometry begins by explaining dimensions of space. The help of dimensions of physical units. All the time to point out to your readers, in order to avoid misconception, that the analogy between dimensions of space and dimensions of physical units must not be drawn too far. The dimension of physical units may be fractional or negative for instance, but the dimensions of space must be always a positive integer. For the benefit of your readers, who may not quite understand the exact distinctions between the terms Euclidean space, Non-Euclidean space, homaloidal space and four-dimensional space, I should like to offer a few words of explanation. I need, perhaps, hardly say that Euclidean space means the three-dimensional space whose properties are treated in the several books of the Elements of Euclid—the space, in fact, in which the inverse seems to lie—for, do not the propositions of Euclid hold in nature? Non-Euclidean space is any space of two or three dimensions in which Euclid's propositions do not all hold, or it may mean space of higher dimensions than three. Homaloidal space of three dimensions is the same as Euclidean space. Homaloidal spaces of higher dimensions than three are spaces which are analogous to Euclid's space, but are only of higher dimensions. Four-dimensional space, in the general sense, would mean any kind of four-dimensional space—homaloidal or otherwise. But it is usually restricted to mean homaloidal four-

dimensional space. In the following passage quote from the article in question, there seems to exist some confusion of ideas:—"The fourth direction . . . is inconceivable if we confine ourselves to the ordinary Euclidean or homaloidal space, as it is called." I need hardly point out that the term homaloidal space, as used by mathematicians is not exactly synonymous with Euclidean space, as the writer evidently implies. The term flat space has been used by Clifford synonymously with homaloidal space, and I myself ventured once to propose the term right space as another synonym. The terms space-curve, elliptic space, hyperbolic space, and a few other hyperspatial terms which your contributor has used would require greater space and abler hands to elucidate to your readers. I would, therefore, conclude with a humble request to the learned writer of the article on a Sketch of the Fourth Dimension, on my own behalf and on behalf of the numerous readers of your Magazine, to favour us with a series of article on the subject, fully explaining all the difficult conceptions which occur in it.

Yours, etc.,

SVAMA DAS MUKHERJEE

TO THE EDITOR, "CALCUTTA UNIVERSITY MAGAZINE."

Sir, I beg to be allowed a little space in your much esteemed paper for discussing now and then some mathematical questions which may be interesting to our students.

I shall begin first with a chord of a circle. A chord of a circle has been defined to be a straight line joining two points in its circumference (vide, Casey's Euclid). Now if the chord does not cut the circle, the definition is quite unqualified for. But what has been directly assumed in this definition and also in the construction of the first proposition of Book III of Euclid, has afterwards been proved in the second proposition of that book.

This posteriority, if I may call it so, of a proposition which has thus been assumed more than once before its proof, leads to many difficulties.

If the fact that a straight line joining two points in the circumference of a circle should fall within the circle, at all require the formal proof of a proposition, it should have been demonstrated before long, that is, before the first proposition of Book I of Euclid, wherein it is for the first time required to join two points in the circumference of a circle. Nay, its proper place would be before the 19th definition, Book I (vide, Toddhunter's Euclid), which defines a segment of a circle to be the figure contained by a straight line and the circumference it cuts off. But, where is the position of the straight line, outside or inside the circle? Of course, within the circle.

Thus we see, a proposition which has its proof in Book III, has been tacitly assumed in a definition of Book I.

This apparent difficulty might easily be obviated by including the 2nd proposition of Book III, in the category of definitions of Book I, placing it just after the definition of a circle. For, from the definitions of a straight line and of a curve or a circle, it is obvious to common sense, that a straight line being the shortest distance between two points, it must be less than the portion of a curve or circle passing through the same two points, and so the straight line must fall within the circle or the curve. And this definition is, in fact, tacitly implied, as we have stated before, in the definition of a chord of a circle.

The definitions of Euclid should, of course, be fundamental. But I think the definition in question would not be less fundamental than axioms 11 and 12, or some other definitions, such as those of a right-angled or obtuse-angled-triangle. A rectangle has been defined to be a parallelogram which has one of its angles a right angle (vide, Hall and Steven's Euclid, def. 27, Book I).

at this requires proof, and is, in fact, a corollary of proposition 46, Book I.
I might quote other definitions which are of more questionable fundamentality than the proposed definition, which, if admitted, would facilitate the solution and proofs of many propositions concerned with circles.

Yours, &c.,
LALIT MOHAN BOSE,
Teacher, Bhola H. E. School.

BHOLA,
The 5th December 1897.

COLLEGE CORRESPONDENCE.

BANGOBASHI COLLEGE.

Our beloved and popular law lecturer, Mr. A. C. Banerjee, Barrister-at-Law, having taken leave, Mr. G. Bose, Barrister-at-Law, is acting in his place. The new lecturer has already won the opinion of the students and has to a great extent repaired the loss sustained by the students on account of the absence of the late lecturer.

The annual examination of the school department commenced on the 13th December. The last examination of the Entrance class will probably be held in the second week of January.

The Students' Union in its second year is progressing fairly. Its energetic Secretary, Babu Krishna Mohan Chakrabarty, is sparing no pains to make it a success. There were altogether four meetings after the Puja vacation which were largely attended. The following subjects were taken up for discussion:—

Subject.	Lecturer.	President.
1. Society affects man	1. Debendra Nath Roy. 2. Jahar Lal Sen.	G. C. Bose, M.A.
2. Duties of students	1. Jahar Lal Sen. 2. Amulya Dhan Dey.	Hemendra Nath Sanyal.
3. Benefits of historical studies.	1. Choru Chandra Sinha. 2. Surendra Nath Dutta.	Judu Bhawan Ghose, M.A.
4. The Economy of time.	1. Devendra Nath Dhar. 2. Jhanadu P. Lahiri.	Rakhal Das Bose.

DUFF COLLEGE.

The Prize Distribution of the College took place on the 27th November. The College hall was very tastefully decorated with flags and evergreens. Mr. Justice E. J. Trevelyan, Vice-Chancellor, was in the chair. A large number of ladies and gentlemen, European and Native, were present. The ceremony began with a prayer by the Hon'ble Kali Churan Banerji. The Principal, the Rev. John Hector, M.A., D.D., then read the annual report, in the course of which he drew the attention to the great inconvenience which students and professors have daily to put up with on account of the narrowness and neglected condition of Nintolla Ghat Street in which the College is located. The President fully sympathised with the views of Dr. Hector, and hoped that the street would be widened before long.

Passages from standard English authors and from the Bible were then recited. The recitations of Shelley's *Sky-lark* by Jantindra Nath Ghose, and of Psalm CIII by Hriday Gopal Banerji were the best. Then the President gave away the prizes and addressed the meeting. He remarked that from the facts and figures quoted by the Principal in his report, it was evident that the results of the College, in spite of many obstacles and difficulties, had been on the whole very satisfactory this year, and as an educational institution, the Free Church of Scotland Institution and Duff College was well to the front. The President concluded his address by impressing upon the students the duty of showing their gratitude to the College by being true to themselves and to the education imparted to them by the College.

We are very glad to welcome the Rev. John Watt, M.A., our senior Professor of Science, who was on furlough for about

a year and-a-half. He has brought with him some recent scientific books and apparatus for the use of the college and is now busy in enlarging and improving the chemical laboratory, to afford still greater facilities to our science students in their practical work.

We are very sorry to report that our senior Professor of Mathematics, A. Thomson, Esq., M.A., whose health has been failing him for the last four months, is compelled to start home on furlough by the first week of January, he having already been relieved of a part of his work by Babu Sekhar Nath Bannerjee, a first class M.A. in mathematics, and the gold medallist of his year.

KRISHNANAGAR COLLEGE.

1. **PANDIT HARIMOHAN BIDYARHUSON** has come here as Lecturer in Sanskrit in place of Babu Satish Chandra Bidyabhuson, M.A., for whom Babu Janaki Nath Bhattacharja, the additional pandit, was officiating for a time.

2. **THE LIBRARY.**—A catalogue of the College library has been prepared and printed. It has proved of great use to the students. I am sorry that the library does not possess any good copies of the Sanskrit text-books; almost all of them are old and torn, so much so, that they cannot even be used. The authorities are rather unkind of adding any recent publication to the number of Oriental Sanskrit Classics. The library does not possess a copy of "*Kubamburi*," a master work in Sanskrit prose. It had an annual grant of some Rs. 400 for the purpose of adding and buying new books, but we are sorry to learn that this year it has been cut down to Rs. 80.

3. **THE COLLEGE PREMISES.**—The building is still in its tottering and damaged state. The other day the Executive Engineer came to visit it. The work of repair has not yet been begun.

4. **THE LABORATORY.**—The Laboratory here is one of the richest and biggest that is attached to a college in India. The three rooms do not afford sufficient space for those costly articles which have been thickly stowed in them one upon another. There has recently been indented a good and costly photographic camera; and the two professors are busily engaged in taking photographs. The shadowgraphic apparatus has been sent for and is expected in a few weeks.

5. **THE CLUB.**—Cricket has been opened in right earnest and with fresh "cricketing gear." Babu Jyoti B. Chatterjee is the Captain of the team. Under him the team has a great prospect this year. It has the warmest sympathies and encouragement of our worthy Principal.

6. **THE FRIENDLY UNION.**—The Students' Friendly Union is continuing its work with great zeal and enthusiasm. Another thing of much importance is that Mr. W. B. Livingstone, our worthy Principal, has accorded his kind sympathies in its favour, and has consented to honour it with his presence in every meeting. It has held five meetings after the Puja vacation. The subjects taken were the following with the names of the selected essay writers noted against them:—

Subjects.	Writers.
1. Duties of students ...	Basant K. Lahiri.
2. Civilization ...	Lalit K. Chatterjee.
3. Freedom (continued for two sittings).	Lalit M. Datta Choudhuri and Lalit K. Chatterjee.
4. The life of Mr. Monomohon Ghose.	Basant K. Lahiri and Basant K. Sarkar.

At the meeting in which the life of Mr. Monomohon Ghose formed the subject of the debate, Mr. Livingstone was in the chair, and the room was crowded to suffocation. Many of the gentlemen present spoke enthusiastically on the life of the late Mr. Ghose.

ST. XAVIER'S COLLEGE.

PRIZE DAY.—The distribution of prizes to the successful students of St. Xavier's College came off on the 18th of December under a grand *shamiana* in the spacious playground of the college.

The triumphal arch at the gateway and the grounds were tastefully decorated and illuminated by innumerable Chinese lanterns, and the whole scene presented quite a picturesque appearance. The Band of the 1st Gloucestershire Regiment (kindly lent by Lt.-Col. Wilford and Officers) conducted by Mr. A. Marks, played many choice selections during the intervals. His Excellency Sir George White, the Commander-in-Chief (the President of the evening), on arrival was received by the Very Rev. Father Rector and was conducted to a seat opposite the temporarily erected stage. Among those present were His Grace Archbishop Gethala, the Hon. Sir James Westland, the Hon. Mr. Grimley, Maharajah Sir Jotendro Mohun Tagore and Mr. Justice Ameer Ali.

The proceedings opened with a comedy in two acts entitled "The Disguises." The following is a sketch of the plot: The Duke of Charost, French Ambassador at the Court of George I, is suspected of being implicated in the plot in favour of the son of the late James Stuart. He therefore attempts to escape into France to avoid being forcibly detained. In order to facilitate his departure, he instructs his valets to personate him and his secretary, and thus mislead the militia who have been commissioned to stop him. The successive disguises of the valets and the amusing situations to which they lead formed the subject of the play. Mr. Henry Moreno in his very successful impersonation of Lefleur, the hero of the plot, displayed exceptional dramatic talents and was repeatedly applauded. By their fine acting, the young actors Gould, Barker, Statesbury, Harrington, Knox-Gill and Lewis rendered an excellent service. In short, the whole play was given with the utmost smoothness and accuracy. Between acts a fine Madrigal song "Ora pro nobis," and again his admirable performance was as successful as ever.

After the performance His Father Rector, S.J., the Prefect of Studies, read the Rector's Report for the year 1897. The report showed a marked increase in the numbers on the rolls, reviewed the remarkable successful career of the students in the intellectual and physical fields, thanked the well-wishers of the college, and concluded by expressing satisfaction at the good tone, the spirit of discipline and obedience of the students throughout the year.

His Excellency then addressed the assembly in an eloquent speech and expressed his satisfaction at the excellent work done by the college. While advocating muscular education, His Excellency said that the Homeric shield which has been won twice in succession by the athletes of the College is as worthy of record as the best educational distinction, and His Excellency concluded by asking the Very Rev. Father Rector for some additional holidays for the boys.

His Excellency then gave away the prizes. The following is a list of the happy winners of the principal prizes:—

For Good Conduct and Application—Day Scholars. Lower Division, 1st prize, A. C. Ghose. Upper Division, 1st prize, Henry Harvey. Boarders, 1st prize, John Andy. 1st Communion Class, 1st prize, Francis Ghose. Infant Class, General Improvement, 1st prize, Cyril Rayneau. Primary Department—4th Division, 1st prize in General Proficiency and 4 other prizes, Arthur Merces. Primary Department—3rd Division, 1st prize in General Proficiency and 5 other prizes, A. C. Ghose. Primary Department—2nd Division, 1st prize in General Proficiency and 3 other prizes, Arun Sen. Primary Department—1st Division, 1st prize in General Proficiency and 3 other prizes, Nathaniel Judah. Third Grammar Class, 1st prize in General Proficiency and 4 other prizes, Alfred Sassoon. Second Grammar Class, Section A, 1st prize in General Proficiency and 4 other prizes, Alfred Butterwick. Second Grammar Class, Section B, 1st prize in General Proficiency and 5 other prizes, Hugh Scott. First Grammar Class, a Silver Medal in General Proficiency and 5 other prizes, John Andy. High Class, a Silver Medal for General Proficiency and two other prizes, Joseph Payne.

Special Courses.—Bengali, prize, H. N. Chatterjee; Arabic, prize, Syed Ahmeddollah; Persian, prize, S. Mohiuddin; Urdu, prize, Bernard Malski; French, prize, H. Harvey; Shortland, prize, Archibald Bombs; Piano, prize, W. Archer; Gymnastics, prizes, F. Newton and Edwin Moore; English Composition—Special prize competed for by the pupils of the three upper classes, a Gold Medal presented by Maharajah Sir Jotendro Mohun Tagore, K.C.S.I., awarded to John Andy (First Grammar Class), St. Xavier's Scholarship Association, 3 scholarships, each Rs. 60 a year to Emile Coultas (3rd Gr. Cl.); Alfred Butterwick (2nd Gr. Cl.); and John Andy (1st Gr. Cl.).

College Department—Prize for Good Conduct, Emilia Cle. First year's class, 1st prize, a Silver Medal presented by H. H. the Nawab Shumai Jahan, Begum of Bengal, to Pravaixist Bhattacharyya. Third year's class, a Gold Medal presented by H. H. the Nawab Shumai Jahan, Begum of Bengal, to V. M. Muttukumaru. Second year's class (1896-97), a Silver Medal presented by Moulavi Mirza Shujat Ali, to V. Muttukumaru. Fourth year's class (1896-97), A Course, prize, Ganga Nalal Senial; B Course, prize, Frederic Derazaris. Special prize to Gwalior prize, Horendro Nath Sarbadhary. A Silver Medal presented by H. H. the Nawab Begum of Bengal, for Proficiency in Persian, to Mahomed Jalil. A Silver Medal for Dramatic excellence, H. W. B. Moreno.

CLUBS AND SOCIETIES.

ANGEL SPORTING CLUB.

Owing to the University, School, and College examinations the attendance of members are becoming poor. The club offices were closed on the 22nd, 23rd and 24th December on account of Christmas, as a number of members intend to take a short trip or journey around Calcutta. The Cricket Team is not a strong one, and the players are required to enable them to face the leading natives.

ASSAMESE STUDENTS LITERARY CLUB.

The above club celebrated its twelfth anniversary meeting on the 3rd of December last, in the hall of the University Institute, on which occasion the Hon'ble Mr. H. J. A. Cotton, delivered a lecture on general instructions to Indian students. The hall was crowded to suffocation, not an inch of space being left unoccupied. The lecturer began his speech by referring to some questions in Assam which await solution in the hands of the members of the club; and expressed his deep sympathy with the meeting of the Assam students in Calcutta, which, he said, is the proper field for cultivating the spirit of friendship and fellow-feeling. The President remarked that there is an especial appropriateness in the appointment of Mr. Cotton as the lecturer of the anniversary meeting of the Assam students, considering that his father, Mr. H. J. S. Cotton, the friend of the Indians, is the present Chief Commissioner of the Province of Assam. In the course of his speech, he laid special stress on the subject of a society's adaptability to its environments, and said that without adapting itself to the circumstances of the day, no society can ever exist. He concluded his eloquent address by expressing his warm sympathy with the Assamese students in Calcutta and their society, and he hoped to see them prosperous in their after-life.

After a vote of thanks to the President and to the lecturer, proposed by Dr. G. C. Bezboron, the meeting dispersed.

DUFF COLLEGE DEBATING CLUB.

THE FIFTH MEETING.—For the scantiness of the number of the members present, the fifth meeting of the Duff College Debating Club was not held on Thursday, the 25th November, but was held on Saturday, the 11th December 1897, in the second-year class room, Duff College, at 2 p.m. The Rev. J. C. Scrimgeour, M.A., Professor of English Literature, presided. In the absence of the Secretary, Baboo Jamini Mohan Chatterjee, the Joint Secretary, Baboo Satyendra Mohan Sen, read the proceedings of the third and the fourth meetings. Baboo Khagendra Nath Ganguli read an interesting and well-written paper on "Famine and its Causes." Six other gentlemen dwelt upon the subject. It was arranged that "Should Physical Exercise be compulsory in the Universities?" would be the subject for the next meeting. After a discussion of one hour and a-quarter, the meeting was dissolved at 3-15 p.m.

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